

# OF THE

VWOOD CAL=

LED GVAIA=

CVM,

that healeth the frenche pockes, and also  
helpeth the goutte in the feete,  
the stone, palsey, leproy,  
dropse, fallynge  
currell, and o=  
ther dis=  
eases.

Made in latyn by Ulrich Hutten  
knyght, and translated in  
to englysh by Tho=  
mas Daynel.



LONDINI

EX OFFICINA Thomæ Bertheleti regii  
impressoris. Cum priuilegio  
ad imprimendum solum.

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Jos: Banks



# THE PREFACE.

**C**The p̄face of Thomas Daynell,  
translatour of this booke.



**N**ot longe agoo after I had translated in to our english tog the boke called *Regimen sanitatis Salerni*, I hapned being at London to talke with the printer, and to enquire of hym, what he thought, and how he lyked the same boke: and he answered, that in his mynde, it was a boke moch necessary and very profitable for them y take good hede to the holsom teachinges, & warily folowed the same. And this moch farther he added thereto, that so farre forth as ever he coulde here, it is of every man very well accepted and allowed. And I sayde, I pray god it may do good, and that is all that I desire. And thus in tal-kyng of one boke and of an other; he came forth and sayd: that if I wolde take so moche peine as to translate into Englyshe, the booke that is intytled *De medicina guaiaci, & morbo gallico*, wyrtten by that greate clerke of Almayn Ulrich Hutten knyght, I shulde, sayd he, doo a very goode dede. For seynge hit is sothe, as this great clerke writeth of this medicine *Guaiacum* (for he hym selfe hathe had the very experyence therof) how nedefull and how beneficial to the common wealthe were it: For almost into every parte of this Realme, this moste foule and peynfull disease is crepte, and many soore infected therewith. whan he had sayd thus his fantasy, and that I had bethought me, and well aduised his wordes, I answered: If I thought it wold do  

All  
good

# THE PREFACE.

good, I wolde take the peine with all my very hart,  
 and it were moch greater, and yet (sayd I) I feare  
 me it be as moch o; moze than I am able to accom-  
 plyshe. For I doubt, whether I may come to the  
 clere vnderstandyng therof or not: It is in earnest a  
 matter straunge ynough to translate, not onely for  
 the names of herbes, & other dyuers thynges ther-  
 in conteyned, but also for the phrase and eloquente  
 style. But what so euer aunswere I made him, I  
 finally determyned to translate the sayd booke as I  
 haue done in dede, not so well I am sure, so plarn-  
 ly and so exquisitely as many other coulde, if they  
 wolde bouchesaufe to take the peyne: but yet I  
 truste I haue not moche erred from the trewe  
 meanynge of the authoꝝ. And I say not the  
 contrary, but some wordes haue I left  
 barely englysshed, and some not at  
 al but they be such as ar by those  
 names in latin vsually kno-  
 wen to phisitions, with-  
 out whose counsell  
 (speciallly those  
 that be appo-  
 ued and  
 knowen to be singularty let-  
 ned in phisicke) I wolde  
 counsel no man to be  
 bold either to pra-  
 ctise o; rea-  
 ceine any  
 medycine.



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Thus endeth the Table



## THE BEGYNNYNGE

OF THE FRENCH POCKES,

and why it hath dyuerse

names. Cap. i.



**I**T HATH PLEASD GOD, that in our tyme syknesses shulde aryse, whiche were to oure forefathers (as it maye be well coniectured) vnknowne. In the yere of Chyrl. 1493. or thereabout, this foule and most greuous dysease beganne to sprede amonge the people, not in Fraunce, but fyrste at Naples in the frenchemens host, wherof it toke his name (whiche kept warre vnder the frenche kynge Charles) before it appered in any other place. By which occasion the frenche men putting from them this abhoyred name, call it not the frenche pockes, but the euill of Naples, rechenyng it to theyr rebuke, if this pestilent disease shulde be named the frenche pockes. Not withstandinge the consent of all nations hath obteyned, and we also in this booke wyl cal it the frenche pockes, not for any enuy that we beare to so noble and gentyll a nation, but because we feare, that al men shulde not vnderstand, if we gaue it any other name.

At the fyrste rysyng therof some men superstitiously named it meyn sykkenes, of the name (I knowe not) of what saynete, some accompted it to come of Job scabbe, whom this sickenes (I thinke) hath broughte in to the numbre of sayntes. Some

lugged it to be the infymptie, wherewith the monke  
Euager was greued, throughe inmoderate tolde  
and eatynge of rawe meates, whan he was in de-  
serte. And therfoze he also was soughte from ferre  
countreys, with great resozte of menne, offerynge  
gyftes habundantly at his chappell, whiche is in  
Westrike. And bycause the name of saynt Euager  
was not knowne amonge the common people of  
Almayne, they called it spares sicknes for Eua-  
gers. Not enqueryng what the tyues of these were,  
but onely beleued that these coude helpe them.  
Such opinions had the people, and thus they dyd  
cyle: There was ymages offered and hanged be-  
foze saynt Roche, and his olde sores were newe re-  
membred, which thyng if it were done of a godly  
mynd, I do not seproue, but if it were done, that  
those myght get auantage, that were the inuenters  
therof, I meruayle that disceyte shulde haue place  
in so great dyscomforte and sorowe, and in so mise-  
rable destruction of mankynde.

¶ But the dyuines dyd interpretate this to be the  
wraethe of god, and to be his punishment for our  
euyl luyng. And so dyd onely preache, as though  
they, admytted into that byecounsayll of god, had  
there lerned, that men neuer lined worse, or as who  
saythe in that golden worlde of Augustus and Ci-  
berius, whan Chyyst was here on erthe, moste mys-  
cheuous dysleases dydde not begynne: or as who  
saythe, that nature hath no power to dryng in sicke  
dysleases, which in al other thynges maketh great  
chaunges: or as who sayth, that within short tyme  
in our days (because men be nowe of godd luyng)  
the



the remedy of Guaiacum is founde for this sythenes. So well these thynges do agree, whiche these mens mindes, that declare god (as they thinke) do preache vnto vs. Than beganne the phisitions businesse, whiche serched not what shuld take awaye this disease, but what was the cause therof, for they myght not abyde the syghte of it, moche moze they absteyned from touchynge. For whan it fyrste beganne, it was of suche sythenes, that a man wold scarcely thinke this sykenesse, that now reighneth, to be of that kynde. They were byles, Charpe, and standynge out, hauynge the similitude and quantite of acornes, from which came so foule humours and so great stinche, that who so euer ones smelled it, thoughte hym selfe to be infecte. The colour of these pusshes was derke grene, and the syghte therof was moze greuous vnto the patiente than the payne it selfe: and yet they paynes were as though they had lyen in the fyre.

¶ This dyscase, not long after his beginning, entered into Germania, where it hath wandred more largely than in any other place: which thyng I do ascribe vnto our intemperance.

¶ They whiche than toke consayle of the sterres, prophced, that euill not to endure aboue seven yeres, wherein they were deceyued, if they mente of this dyscase and all the euill that cometh therof: but if they mente it of the foresayde mooste filthy kynde, whiche cometh of hym selfe, and not onely of infection, but through the corruption of the ayre, or the ordynance of god: thanne were they not deceyued. For it taried not long aboue the vii. yeres.

But the infymptie, that came after, which remayneth yet, is nothpng so fylthp. For the sores at some tymes ben lyttell, not so bie nor so harde. And somtyme there is a certayne brode creppnge scabbe, for his benym entreteth deper, and byngeth forth more displeases.

**I**t is thought this kynde now adays to growe in no person, but through infection by desplyng of hym selfe, whiche thyng especially happeneth by copulation. For it appereth manifestly, that yonge chyldren, olde men, and other, whiche are not gyuen to the bodyly luste, ben very seldome enfecteth therwith. And the more that man is gyuen to wantonnesse, the soner he is infected. And as they lyue, that ben taken therwith, so other it shortly leaueth them, or longe holdeth them, or vterly consumeth them. For it is very easpe vnto the Italyans and Spanyardes, and to suche as lyue soberly, but throughe our surfetyng and intemperate luyng, it doth long contynue with vs, and greuously doth vex and chafe vs.

**The causes of this dysleafe. Cap. ii.**



The phisitions haue not yet certaynely dyffined the secrete causes of this dysleafe, althoughe they haue longe and peynefully with great variete serched therfore, but in this thyng all doo agree, which is very euident, that through some unhellsome blastes of the ayre, whiche were at that tyme, the lakes, fontaynes, floddes, and all the  
rees



fees were corrupted, and thereof the earth to receiue  
 popson, The pastures to be infected, venemus ha-  
 pours to come downe from the aire, whiche lyuing  
 creatures (in drawing the breath receiued. For this  
 dysease was found in other beastes lyke as in men.  
 The astrologers fetch the cause of this infirmitye  
 from the sterres, salenge, that it procedeth of the  
 coniunctions of Saturne and Mars, whiche was  
 not longe before, and of. ii. eclipses of the sonne:  
 and they do asseyne, that by these synes they myght  
 perceiue many colerike, and flumatike infirmy-  
 ties to folowe, whiche shoulde longe continue, and  
 slowly departe, as Clyphancia, leprose, tetters, and  
 al yll kynde of scabbes and boyles, and what soo-  
 euer euilles deforme and vnfastioneth the body,  
 as the goute, palsey, sciatica, iountache, and other  
 lyke daungers. And that these thynges shoulde  
 chaunce rather in the North parte by reason of this  
 sygne Aquarius, wherein fell the fyrst eclipse: And  
 in the weste parte by reason of the sygne Pisces, in  
 the whiche fell the laste eclipse. But the phisitions  
 asseyne this sickenes to come of yll and habundant  
 humours, as of coler blacke aduise, yelow, and  
 flemme salte or aduise, and that of one of these alone,  
 or of certayne, or elles of all these mingled, whose  
 sharpnes styckynge to the outward partes of the  
 body, burneth and dyeth the skynne, and fylleth it  
 full of scabbes, but that whiche cometh of rawe  
 heuy and grosse humours, they saye is dyuen into  
 the ioyntes, and causeth great payne in them, and  
 to aryse knobbes and swellnges, and knottes to-  
 gether, and the skynne to ryue. And more ouer the  
 B iii heed

hed to ake, whereby the beauty of the body is cleane altered and gone. Some byefely concludynge, say, that this infymptie commeth of corrupte, burnte, and enfecte bloude. And all these thynges were in doubtfull dysputatton, the nature therof not yet knowen, but now it is knowen, they be also approued. for in myne opinion this syckenes is no other thyng, but a postumation and rotting of vnpure bloud: the whiche after it begynneth to dry, tourneth into swellynge and hard knobbes, the whiche thinge procedeth of the lyuer corrupte.

**T**o knowe moze of the nature or qualtyes of this infymptie, shulde be very tedious and harde to iudge. For we se in our tyme what dyuers concertations, and opinions haue ben to boldely dysputed: and what payne the physitions haue taken therin, sens the begynnyng thereof. The physitions of Garmanie, for the space of. ii. yeres medled with suche disputation, and yet whan I was but a boye, they vndertoke to heale me: but what profyte came therof, the ende hath shewed, not withstandinge they were bolde to medle with strange dregges and spices, and to myngle and mynister many thynges, whiche they shulde not haue mynystrid. And I remembre, they forbode me to eate peason. For in some places there growe certayne wormes in them with wynges; of the whiche hoggeslesse was thought to be infected, bycause that beast specially was dysleasid either with this, or els with another not moche vnlike vnto this.

Into  
 the



¶ Into what dyscase the frenche pockes are  
toured. Cap. iiii.



The paynes of this dyscase already re-  
herced, are in maner no paynes to the  
gtyfes that folowe therof: for this  
disease turneth it selfe into great in-  
conuenience and payne: In so moche  
that all maner of sykkenes, haupnge  
or causynge any payne in mannes iointes, semeth  
to be conteyned therein. For fyrste there is sharpe  
ache in the iointes, and yet nothyng appereth:  
afterwardes the gatherynge to gether of humours  
causeth the membris to swell, but after that suche  
byle matter is waxed harde, than a man shall fele  
the vehement paynes therof. This is the fyrst com-  
myng therof. For it semeth to edyfy and fortyfy  
a castell, there to reste a longe season, and thense to  
dysperse and cast into euery part of the body al ma-  
ner of ache and paynes. And the longer the sayde  
swellynges tarye from rotyng and rypynge, the  
more payne shal the patient suffre. And aboue al o-  
ther paynes of this infyrmytie, this is the byolen-  
test, and that troubleth man moste. I my selfe had  
suche a lyttel knobbe, and swellynge about my left  
hele in the inner syde, the whiche after it was indur-  
ate and harde, by the space of. vii. yere, coude by  
no power of oynementes, or any maner lappinges  
and cheryshynges be made softe, or caused to pu-  
trifye and rotte, but continued styll lyke a bone,  
vntyll that by the helpe of Guaiacum it was shred  
awaye by lyttell and lyttell. This thyng as tou-  
chynge

chynge women resteth in theyr secret places, ha-  
 upnge in those places lyttell pzetp sores full of ve-  
 nenus poyson, betnge very daungerous for those  
 that vnknowyngly medle with them. The whiche  
 syckenes gotten by suche infected women, is so mo-  
 che the moze belement and greuous, howe moche  
 they be inwardely poluted and corrupted. By this  
 the senowes, at sometimes, do flake and ware hard  
 agayne, at sometyme they chynke, and some tyme  
 the sycknes tourneth it selfe into the goute, or into  
 the palsey, or into apoplexi, and infecteth many one  
 with lepre. For it is thought, that these infyrmities  
 be very neighbours one to an other. And that for  
 many reasons, whiche are comen to bothe euyls.  
 They that be taken with pockes, often tymes be-  
 come lepres, and often times throughe the sharpe-  
 nes of their pynes they shake and queuer as men  
 in a feuer.

After al this there buddeth out and appere smal  
 holes and sores, whiche tourne them selfe into can-  
 kers and phistuls, or continual sores: and the moze  
 they putrifie, the moze they dymynyshe the bone.  
 And whan the bones be putrified and corrupted, the  
 patient throughe longe continuaunce of sicknes,  
 wareth leane, for the fleshe consumeth awaye, and  
 there remayneth but only the skyn to couer the bo-  
 nes withall: and throughe this many a one chaun-  
 ceth to be thisiques, the whiche inwardly be full of  
 corruption. Besyde all this, out of this infirmitie  
 floweth an other, whiche some men do call cacesia.  
 the whiche filleth a mannes fleshe and also his skin  
 full of water: Some haue sores in their bladder,  
 and



bladder, and often tymes many mennes lyuer and stomake is utterly consumed by this insymptie. And in this thynge they opinion is false, that saye that the gathering to gether of humours, and swellinges wrynckels and knottes come not of the nature of this insymptie, but that it chaunceth onelye to those that haue bene rubbed and anoynted with oymntmentes made with quicke syluer. I am sure the mooste parte of the phisitions of Almanne be of this opinion, but yet they haue benne disceyued in this spykenes, as they be in manye other. For I knowe it for a suertie, there be some, that haue had these infirmities and sickeneses, which were neuer noynted with quicke syluer, as I haue had experyence in my father Ulriche de Huten.

**H**owe men at the begynnyng resysted this infirmitie the frenche pockes. Cap. iiii.

**W**hen the phisitions were thus amased, the surgions cam forwarde in the same errour, and put to theyr handes: and fyrst they beganne to bourn the sores with hote yrons. But for as moche as it was an infynite labour, to touche them all, they went about to aduoyde them by oymntmentes, but dyuerse menne vled dyuerse oymntmentes, and all in bayne, excepte he added quicke syluer therto. they beate for this vse the pouders of myrre, of mastique, of ceruse, of bayberyes, of alam, bolly armenie, cinaber, of beermelon, of corall, of bourned salte, of rusty brasse, of leddyosses, of rust of yron, of

Rosen,

Rosen, of Turpentine, and of all maner of besse  
 oyles, oyle of bey, oyle of pure toles, and terebyn-  
 thium, oyle of gyneper, of greatte effecte, oyle of  
 spicke, swynes grece, fatte of ore feete, and butter  
 made specially in May, talowe of gootes and hart-  
 tes, virgins hony, poudet of red wormes dized into  
 dust, or consumed with oyle & beaten, camfere, eu-  
 forbium, and castory: & with. ii. or. iii. of these fore-  
 sayd thynges mingled to gether, they anoynted the  
 sicke mans ioyntes, his armes, his thies, his backe  
 bone, his necke bone, with other places of his bo-  
 dy. Some annoynted them ones aday, some twise,  
 some thysse, some foute tymes. The paciente was  
 shutte in a stufe, kepte with continual and seruent  
 heate, some. xx. and somme. xxx. hole dayes: And  
 some were laide in a bedde within the stewe, and a-  
 nointed, and couered with many clothes, and were  
 compelled to sweate. Parte of them at the seconde  
 anoyntynge beganne to faynt meruaylously. But  
 yet the oymntment was of suche strengthe and effect,  
 that what so euer dysease was in the hyer parte of  
 the body, it drew into the stomake, and from thens  
 bp into the brayne, and thens the dysease auoyded  
 bothe by the nose and the mouthe, that byd put the  
 pacient to suche peyne, that excepte they toke good  
 hede, they? tethe fel out, al they? thzotes, they? ton-  
 ges, the roffes of they? mouthe, were full of sores,  
 they? iawes byd swell, they? tethe were leused, and  
 continuallye there auoyded the mooste synkynge  
 skome and matter, that coulde be, and what so euer  
 it ranne upon, by and by it was polluted and infec-  
 ted, wherby their lippes so touched, gathered sores,  
 and



and within forth their chekes were greuously pained. All the place, where they were, dydde synke. whiche maner of curynge was soo pynfull, that many had leuer dye than so to be eased. Howe be it scantly the hundred person was eased, but shortly after fell downe agayne: so that his ease dured very fewe dayes. wherby men may esteeme, what I suffered in this dyscase, that proued this maner of curynge a. ix. tymes, with great leoperdy and peryll, wastlynge with this euill. ix. yeres. And yet in the meane tyme takynge what soo euer thynge was thought to withstande and resyste it. for we vsed bathes and herbes lapped aboute theym, and drynkes and coziesies. And for this we had arsnicke, inke, calcantum, verdegres, or aqua fortis, which wrought in vs so bytter pynne, that they myght be iudged very despyous of life, that had not leuer dye than so to prolong theyr lyfe. but the curinges were mooste bytter and pynfull, whiche were made with oymntmentes. And was also so moche the more dangerous bycause the mynysters of it knewe not the operation therof. for the surgions only dydde not vse it, but euery bolde felowe wente aboute plateng the phisition, gyvinge to al maner of men one oymntment, epyther as he had sene it mynystrid to other, or as he had suffered it hym selfe. And so they heled all men with one medycine, as the prouerbe saith, One shoo for bothe fete. It ought happened amys to the sycke, for lacke of good counsaile, they wist not what to do or saye. And these men tormenters were suffered to practyse on all persones what they wold while the phisitions were done as in an vnt-

uersall errout and ignorance. And soo without or-  
 der of rule, with tourment of heate and sweat plen-  
 tie, all were cured after one facion, without regard  
 of tyme, habite, of complexion. Noether these igno-  
 rante anoynters had not so moche knoweledge, as  
 with laxes to take away the matter, whiche caused  
 the euill, or to dyete them, or appoynt any diuersi-  
 tie of meate, but at lengthe the matter muste come  
 to this poynte, that they shulde lose theyr tethe, for  
 they were losed, theyr mouth was all in a soze, and  
 through coldenes of the stomake and fylthy stench,  
 they losse appetite. And althoughe theyr thyrst was  
 intollerable, yet founde they no kynde of drynke to  
 helpe the stomake: Many were soo lyghte in theyr  
 brayne, that they coude not stande: and some were  
 broughte into a madnes: and not onely theyr han-  
 des trembled and shoke therwith, but also their fete  
 and all the body. Some mumbled in theyr spekyng  
 as longe as they lyued, and coulde haue no reme-  
 dy, And many I haue sene dye in the myddell of  
 theyr curyng. And one I knowe dyd soo hys cure,  
 that in one day he killed. iiii. husband men, through  
 immoderate heate whiche they suffred pacientely,  
 shutte within an hotte stewe, trustyng that they  
 shulde the soner obteyne theyr helthe, till through  
 vehement heate theyr hartes fayled them, and per-  
 ceued not them selfe to dye, and so were wretched-  
 ly strangled. Other I sawe dye, whan theyr throtes  
 were swollen in the intrie, that fyrst the fylthy mat-  
 ter, where they shulde haue assyded in, spyttyng  
 coulde fynde no waye out, and at lengthe theyr breth  
 was lyke wyse stopped: and an other sorte, whan  
 they



they coulde not ppsse: berpe fewe there were, that gat theyr helthe, and they passed through these leopardes, these bytter peynes, and euylles.

**What helpe I vled in this sicknes. Cap. v.**



Soften as I was annoynted, to kepe these euyls from my mouthe, that customably came, I vled only alam, which I kepte in my mouth, collyng it from one side to an other, vntyll it melted. And whan I went aboute to wrappe vp my soores, and comforte my membres, I vled these herbes, absinthio, camomilla, hyssoppe, pulegio, arthemisia, sage, and other suche boyled in wyne and water.

And ones for my sores I made an oymntment by the counsell of Eytel volfe, of alam, verdegrese, purest honny, and vinegre by equall portions.

And afterwarde I lerned of a souldiour in Italy an other oymntment, made of lyme and water, after this maner. I put well water or rpuer water into a newe potte, neuer seasoned before with any lycour, and sodde it therein: and whan it boyled frequently, I powred it vpon buslept lyme (that is it, that no water hath touched) in a bason or a cleane vessell of wodde, before not occupied with any lycour. And whan the lyme was dyssolued, and after a lyttell reste laye in the botome: I toke awaye the skomme that swome aboue, and mounyng not the lyme, powred out the clearest water, and kepte that for my poutpose, whan I wolde occupie it: I toke

a sponge or a linnen cloth, and depped it in the water, somtyme rolled, as I mought, and often times warmed and mopped my sores therewith, washyng and wyppng awayne all the filthynes. Thanne I toke a pece of clothe so moisted, and lapte it aboute my sores. And with this water my peines were eased, and the swellynge swaged, the sores were cleansed, and the heate and inflammations dysuen away, whiche thyng is to be meruayled at, seing the nature of lime other wise is to kende. I founde nothinge like this: And me thought I was well holpen therewith, and had auoyded the distruction, that was at hande. In so cruell assautes of this disease. I vled also cassia, if I wolde be laratiue, and dyd often tymes sweate, and let go bloude drawen oute with gourdes. And whan I was in Italve monethed, that to eat in the moynynge the quantite of a walnutte of rasins terebinthia, shulde be of greate efficacitie to amende the fautes of the bloude, what maner of thyng it is, I knowe not, and to make the bely lanke, and helpe the stomake, whiche both thynges I founde true, I vled the same. They said also, that it dyd helpe no lyttell chynge the sinowes, and strengthened the ioyntes and membres. And by this meanes and abstinence of meate and drynke, and good dyete, I auoided many thinges, whiche mought haue vtterly dystroyed me in so longe and iniurious season, for the moste parte wanderynge abrode in the woylde, and through pouertie driven to moche aduersitie, neuer at rest and quietnes, but alwayes vexed and troubled. And haue soo preserved my selfe, that althoughe my legges were eaten,

with



with soo many depe and greuous soores, yet was there not one synewe hurte, noz one bone persshed. And if at any tyme the disease toke my face, noo euell happened in my mouthe and tongue, soo that the inwarde partes were preserved: for I boydded awaye those thinges, that myght hurt my stomake, and with a rare helpe defended my lightes and louges: and by these helpes I mought suffer and drieue forth this dysseale, but clerely put it away I coude not: whiche thyng was the easynge of peyne, and not the cuitynge awaye of the cause of peyne, the differrynge of euill, and not the takynge away thereof. A better remedye came of Guaiacus, ye of that onely came helthe, whiche I doo intende nowe to dyscribe.

**C**The discription of Guaiacum, and the syndynge therof and name. Cap. vi.



If we ought to gyue thanks bpwarde vnto god, bothe for good and euil: how moche are we bounde for the gyfte of Guaiacum: ye howe moche dothe the gladnes and ioye of his benignitie towarde vs, passe the sorowe and peyne of that infirmitie: The vse of this wodde was broughte to vs out of an ylonde named Spagnola, this ylonde is in the weste myghe to the countrey of Amerike, set in that place where the lengthe of Amerike, stretchynge in to the North, doth ende: and was found of late dayes amonge the newe landes, which were unknowne by the olde tyme. All the inhabitants of that

of that plande somtime be dyseased with the french pockes, lyke wise as we be with the meselles, and small pockes. For they haue noo other remedy for it but this.

**A** certayne noble man of Spayne, beinge treasurer in that prouince, was greuously troubled with that infyrmitie: And after the people of that lande had taught hym that medycine, he broughte the maner and vse therof into Spayne, shewynge of what power and vertue it was in those partes. The phisitions wolde not allowe it, perceyvinge that they profite wolde decay therby, not withstandinge at lengthe they toke in hande to cure with the same wodde, but with suche arrogancie, attributinge so moche to they preceptes and order, that excepte they were obserued, they asseymed this wodde shulde be spent in vayne. whiche thyng I meruaile they coulde perswade to any man, and make hym beleue it, seinge it is playnly knowen, that in that plande were neuer phisitions. And yet hath this wodde Guaiacum alwaies ben there vsed. But in this cure what busynes is mete for the phisition, I wyll hereafter declare. Nowe I wyll speake of the thyng inuented. They haue gyuen it this name Guaiacum. For soo the Spaniardes wyte it with latine letters, folowynge they owne maner of sound. whiche worde the people of that plande pronounce with open mouthe Huiaacum.

**A**nd Paulus Rittus shewed me at the cytie of August, that he harde saye of a Spaniarde, which had ben in that plande, that the fyrste sillable Gua, of this name, was not pronounced of the Spagnoles,



lenses, with G, but that his owne tonge dydde require it soo to be wrytten. And they of that Ilande sounde it with A, puffed out, as thoughe it were Huaiacum, a worde of thre syllables with them, and not Guaiacum. we maye gyue vnto it some excellent name, callinge it Lignum vite, as Philo the phisition called his dyegges the handes of god: and this daye the phisitions with great bolle call they confectiōs, manus Christi, apostolicum gratia dei, Antidotum, Paulum, and many other such superstitious names. They saye it groweth lyke an ashe with vs in heyghe, and is rounde, byngyng forth a nutte moche lyke a chesse nut, his tymbre is oyle and fatte, in colour lyke bore, but some what blackishe. And they iudge that the beste, that hath most blacke: but that whiche is lyke to bore, dyfferethe from that whiche is blacke. For this is within, and thother withoute: or to speake more playnely, the blacke is as it were the harte and marowe. The wodde is meruaylous heuy, for the leaste pece of it caste into the water, synketh streyghe to the botom. There is no wodde so hard, as it. For it is so hard, that it wyl not cleave: nother hyther to haue we sene any, that was chyned. And they that sel it, say, it wyl in no wyse pane or chap. whan it bourneth and flameth, it maketh a swete odour: and there foloweth fro it, whan it bourneth a gomme, which we yet knowe not, for what pourpose it serueth: This gomme is somewhat blacke, and shortly after it is falled away, it is very harde. The barke is not so thicke, but is meruaylous harde. which tokens well marked, I thynke he that shall counter-

fepte this wodde, can not decepue the bier. For be  
 it, a man maye be deceyued in the colour, howe is  
 it possible all these thynges to be in one, a fatnesse,  
 smellynge, somewhat lyke roson, suche weyght as  
 no wodde hath besyde: Than the gomme that co-  
 meth from it, whan it flameth: suche hardenes that  
 maye scantly be cutte: And the leaste pece caste in-  
 to the water wyl not swimme aboue: And the tast  
 ones knowen wyl neuer suffer a man to erre, whi-  
 che as it is to all men vnpleasante, so it is to me ye  
 very pleasant. They saie it continueth not after it  
 be sodden, but palleth, in the somer after thye days,  
 and in the wynter somewhat later. And therfore we  
 muste chole the fattest and weyghtieste therof. For  
 that whiche is olde, is lyght and leane. Upon this  
 description lette the physitions, if it please theyn,  
 drawe out the causes of suche effracitie by theyr  
 longe dysputation, as for me I more reioyce that it  
 is, than I serche what maner of thyng it is. Howe  
 be it I graunte them worthy of moche thanke, that  
 shal trye shewe vnto vs the nature therof through  
 out knowen: But nowe there be some, that weye  
 and esteeme the strengthe and vertue of this tree by  
 these knowen markes, as though they had suffe-  
 red it in all poyntes. whiche thyng is done, as me  
 semeth, very hastily and tymely, thynkyng that the  
 cause and reason of such efficacie and power ought  
 to be serched for in this tree, after his nature and  
 vse is knowen, lyke wise as it is done generally in  
 all other medicines. But nowe of his vse, and howe  
 it ought to be prepared vnto medicine.



**Of the ordering of Gualacum in medicine. Cap. vii.**



**I**t is ordered after this maner. The wodde muste fyrste be made as smal as maye be, whiche thyng some do, at a toyme, and than without any more ado, they laye the chaunges a water, and some do fyrst bryse oꝝ stampe them in a morter, so moche that they bryng them into powder and dust, to thintent they maye the soner be throughe soaked, and they strengthe sodden out. But I wote not, whether that make any matter. I haue sene some, that haue cut it fyrste with a sawe, and than rapped the peses with a rape, and haue taken and put them into water. Howe so euer it be, whether it be tourned, rapped, oꝝ besten to duste, they soke a day and a nyghte one pounde weyghte in eyghte of water, taken eyther of a well oꝝ of a ryuer, oꝝ as I dyd, of a pitte, than they sethe it in a newe glased pot, and cleane washed, with a soft fyre of coles, by the space of fyve houres, and more, untill it come to the one halfe, with great hede takinge and diligence, least it runne ouer throughe moche heat. For that whiche ouer runneth loseth (they say) moch of his vertue, and is of lesse power. And therfore it may not be sodden in the flame, but it requirerth fewe coles, and a potte not fylled almoste by the. iiii. part. The skome that floweth aboue, they taken awaye to a nopynte the sores with: so; we knowe it to haue moche power to dyse. After it is thus sodden, they dreine it, and powder it into a glasse. And than they

put to the groundes eyghte pounce of water, and  
 sethe it agayne (as before) as it were a second mes-  
 syng. This thinner they geue them to drinke  
 with theyr meate: the fyrste is drinke in the steede  
 of a medicine. And this is all to gether, that deli-  
 uereth vs from so great and greuous displease, this  
 decoction is it. This is the chiefe poynte and an-  
 ker of our helth. And it hath soo lyttell nede of any  
 other thyng, that it wyl not abyde any maner mix-  
 ture, oꝝ mynglyng, as I wyl shortly after declare.  
 Some wolde, that lyght water and clere shulde be  
 gotten foꝝ this purpose. Some admytte all maner  
 swete water indifferently, bycause in seething what  
 so euer it be, it is purified. All wolde that good di-  
 ligence and hede shuld be taken in tyme of seething,  
 that it runne not ouer, oꝝ boyle to fast, and they bid  
 that the pottle be close stopped, that nothyng bythe  
 out, but whanne the skōme is perceyued to ryse, it  
 must be softly opened, and the skōme taken out,  
 and soo couered agayne. They put this decoction  
 (whan it is streyned) into a glasse, onely bycause it  
 shulde be seene, and bycause a glasse of all vesselles  
 is purest and cleenest. The colour of this decocti-  
 on is some what lyke muddye water, whanne it is  
 some what troubled. wete linnen in it, and it wat-  
 eth grene of a mercurialous shewe. The relesse ther-  
 of at the fyrste tastynge, is some what soure, but, to  
 hym that vseth it, by lyttell and lyttell it wareth  
 pleasaunt. The phisitions were so bolde, as to put  
 to a pounce of this. iiii. vnces of honye. whiche  
 thyng, as I do not improue, so do I deny it to be  
 necessary. And I wolde nothyng shulde be added  
 vnto



vnto suche a thyng, beinge of suche power, where  
 as it nedeth not: for what nedeth a manne there to  
 bestowe his labour, where as noo nede is: And to  
 save the trowth, the relesse of Guaiacum is not soo  
 greivouse that it requirerh to be tempred with ho-  
 ny. Yea were it not for my mapsters the phisitions  
 all men wolde be contented therewith. Howe be it  
 what nedeth me to name phisitions, whan I speke  
 onely but of tryflers: for they that be counnyng  
 and experte, as is I moste noble pynce, Stromer  
 thy phisition (and throughe frendshyppe myne al-  
 so) and thy other phisition Coppus, suche I save,  
 vnderstode and knewe, howe it is not conuient,  
 eyther to meddell it with vnknewen thynges, and  
 myngle theym, or elles to adde oughte vnto these  
 thynges, whiche as yet are not percepued to lacke  
 oughte. The whiche thyng as it chaunced vs to  
 haue communication of this wodde Guaiacum, at  
 the cytie of August, whan many had aduysed me to  
 commyt my selfe to this maner to cure: and I, for  
 newnes of the thing wold here none of them: Stro-  
 mer speakyng after this maner of this wodde with  
 great grauitie of wordes sayde, that he feared lest  
 the helthsome and excellent power of Guaiacum  
 shulde be dyffamed throughe the superfluous ad-  
 ditions of vnlearned phisitions: whiche thyng if it  
 were not done, nothyng coude be founde better  
 agaynst this sickenesse. And with his wordes cau-  
 sed me strepge without any payenge to caste my  
 selfe hedlunge into this experence of Guaiacum.  
 And therfore I wold this, nowe ones spoken shuld  
 be generally vnderstande, that as often as I shall

complayne in this small treatise of phisitions, all men shuld thynke me to meane them, that haue no erudition no: experience, and that bothe them selfe amongst the comon people, of the title and name of they: docto: thpp, which they bought that knewe nother greke no: latyn, and yet no science requirerth moze erudition o: knowlege of the tonges thanne phisike, the whiche beinge mooste ignozante, doo lyghtely abuse the symple people of Germanie, seinge there is no doubt made of his lernynge, that is ones garnyshe with the name of Master doctout. But why haue I vsed in this thyng so many wordes: wherby to make my cause good with the, excellent pynce, and to defende my selfe agaynst theym, that by this occasion moughte accuse me, as one that spake wordes moze snappyshe than becomed me. whiche thyng whan somme of the lawyers and diuines dyd of late, agaynst whose lernynge they sayde I inueyed without good maner, whan I dyd saye but only the vnlerned, and them whiche were soze greued and were bytter enemyes vnto suche good lernynge, they caused many a good man to thinke, that I was agaynst them and yet was that thyng far from my maners, and also the purpose, wherin I than was occupied. whiche thyng seinge I perceyue your excellentnes to knowe well ynoughe, I wyl leaue these runnegate anoynters, and theur phisitions, and also these vntaughte doctours, and comye vnto Guaiacum the whiche in medicine muste thus be vled.



## The maner of curynge. Cap. viii.



The patient muste be kepte in a close  
 chaumbre, withoute ayre or wynde,  
 where fyre muste be nourished con-  
 tinuallye: or elles he muste be in a  
 stewe, after the maner of Almayne,  
 whiche shall not nede alwayes to be  
 kepte hotte, but must be close, and defended from  
 ayre, that no ayre blowe vpon hym for the tyme of  
 this curation, he muste also beware of colde. Ther-  
 fore if he be cured in wynter, or in Autume, he must  
 loke, that he haue fyre in his chaumber, erely in the  
 mornynge specially before dawe: for thanne is the  
 colde feruente, he must cause the cleftes of the win-  
 dows, if any be, to be stopped with playster, or o-  
 ther lyke matter, and vpon the chambze doze muste  
 be hange carpettes, or other lyke thynges, within  
 and without, that noo colde or ayre entre into the  
 chaumbre, or come oute, whan he is thus ordered,  
 his meate muste be diminished. fyre the fourthe  
 parte of that he was wonte to take, and than the  
 thyrde parte, and shortly after the one halfe, that  
 he maye lerne to beate hunger: and his wyne must  
 be well watered: than muste he take a purgation,  
 other with regarde that it be suche a one as shall be  
 thought sufficient to cutte awaye the cause, or take  
 awaye the matter, that nourisheth the dysease, other  
 suche a oone without any regarde at all, as maye  
 empty the hole bealpe. For that thyng, as I per-  
 ceue, onely is requested, whiche thyng done, than  
 maye perther vpon begin this wo:ke after this ma-  
 ner.

ner. The decoction whiche was fyrste sodden, and is strongest, muste be ministred vnto hym twyse adaye mylke warme, a gobblette or ciat ones in the moynynge at. v. of the clocke, or there aboute, and agayne at nyghte at. vii. of the clocke, we call a ciates, a cup that wyl receyue halfe a pound, wherof we maye gather, seinge. viii. ponde of water is required to the sethyng of one ponde of wodde, and the one halfe therof muste be consumed in the sethyng, that so there muste. iiii. ponde remaine, and muste dypnke therof twyse adaye, that the decoction of one ponde of Guaiacum is sufficiente for the. iiii. dayes. For it is nowe a common maner with phisitions, to mesure theyr licours by weight, and they haue cleane caste vpp the names of measures. It muste be dionke at one draughte without any byethe takynge.

**A**fter he hath dionke, lette hym reste moze than iiii. houres, and lette hym the fyrste. ii. be couered, that by the helpe of heate this medicine maye be digested abrode into the membyres, and the patiente maye sweate out that that noyeth. whiche thyng to doo howe profitable it is, I wyl declare whanne place commeth. And it shall not hurte, if he be close couered oone hole houre befoze he dypnke that he maye be hotte.

**S**ome wyl not in any wyse he shulde ryse from his bedde in fve houres after he hath taken his ciates of dypnke.

**H**e muste take his meate in the myddaye, and not befoze, and than as lyttell as maye be, for this medycine abone all thynges requireth an emptye bealpe.



bealpe. And therfore he muste eat, not to fyll his  
 emptines, but to beare vpp the lyfe, not to gether  
 strength, but to kepe hym selfe from feynting. No-  
 ther is there any leoperdy to be feared. For Guai-  
 cum hath great strength in it selfe both to refreche,  
 and also to comforte, not suche as be full, but only  
 those that are emptie. Ye they saye, that none say-  
 leth, eat he neuer so lyttell, so that he drynke faith-  
 fully this decoction. In the meane tyme, he shall  
 not be anoynted in the out syde, excepte he haue so-  
 res or swellnges. And for this there is a whyte  
 oymntment made of Cetussa, rose, oyle of roses, with  
 camphire, whiche is layde on with a linnen clothe.  
 Some anoynte them onely with the skom of Gua-  
 sacum, or elles dye it into powder, and caste it vp-  
 pon them. And besydes this skomme, there is no-  
 thyng of this decoction occupied in the out parte.  
 Some be healed in shorte tyme, and some in long,  
 The moste parte in thirtie dayes. They command  
 hym to be poutged agayne the. xv. dawe. For this  
 reason I thinke, bycause as Alexander Aphrodisi-  
 us thinketh, they that hungre and receiue not their  
 meate as they were wonte to do, fal away, and ga-  
 ther a certayne sharpe matter and eger, so that su-  
 che matter muste be auoyded, that the bodye of the  
 sycke maye be empye. This decoction shall not be  
 drynken that moynge, whanne he recepueth his  
 purgation: but at nyghte lette hym take it agayne,  
 and after that dawe, he maye eat more largely. And  
 agayne the thirtie dawe more lyberally: howe be it  
 this more lyberally, and that more largely muste be  
 very lyttell, as I shall shewe you in the nexte cha-  
 piter.

pitte. But some, lesse any impediment shulde be, to lette the operation of this medicine, haue kept one order of eatyng equally thzough out the. xxx. dayes: and truely the strongelyer a man abyde to hunger, the better and moze quickly he shal be healed. And althoughe the desyre of eatynge growe daylye moze and moze, yet muste he remembze to absteyne, comfortynge hym selfe with the suertie of helthe, if he so do. For the body beinge so wasted and emptied, not onely with hunger, but also with sweate, ye beinge longe tyme as a deed body thzough the greuousnes of this euill, shal hve faste to the appetite of meate and drynke.

¶ When this cure is come to an ende, so that the sycke is almoste redy to go abrode, he muste thanne take agayne some medicine to purge hym with, but so that after that purgation, he may drynke againe as he dydde befoze. iiii. or fyve dayes space, wherewith they make vp the hole cure. Some wyl not that he shulde go out of the chambze, where he lyeth, befoze he be thzoughly hole, Some thynke. xxx. dayes sufficiente to kepe his chambze: and that he maye than go forth, but yet warily by lyttell and lyttell, and not sterght into the open ayze: but first he muste walke in the same house, from chambze to chambze, and than to some neyghbours house, not fette of: vntyll he be vled to suffer the ayze. For there maye be no sodayne chaunge. but muste vse hym selfe to all thynges by lyttell and lyttell. And that whiche remaineth of the syckenesse, they saye wyl lghtly be boole, after he ones stee abrode. And that to be true I haue proued in my selfe. For  
 when



Whan the .xxx. dayes were passed, the soores of my legges were not yet closed, and therfore I kepte .x. dayes more. And whan those .x. dayes were gone, yet was not I hole. wherfore, fearynge the colde, bycause wynter than beganne, I intended to kepe in other .x. days: but I was compelled by the physicians counsell to go abrode, and put it in aduventure, whiche thynge happed not amysse. Howe be it the sores that I hadde than, were not depe in the fleshe, or swollen outward, but onely in the hyer parte of the skynne, and lacked nothyng elles but the skynne to couer them with, whiche they hadde scantely the xl. daye after I wente out. And I that erme, in verpe sharpe wynter, made my iournere frome Undele into fraunce. The causes of this slowe healyng I byd coniecte this to be. The physician suffred me to eat more meate (as I after perceived) than I shulde haue done, and also he sodde my drynke thynner than he ought. For I occupied not fully .v. pounce of this wodde, where as other occupie .xij. pghte, and some ten, wherin my physician was deceyued. For he, seinge my body weke of nature, and more ouer extenuated and consumed with the longe continuance of this grieve, thought that a lyttell thynge was sufficient to dryue awaye the dyscase, and for that cause fedde me the largelyer, fearynge soe leaste my strength shoulde faile me, whiche was double errour. For soo moche as he oughte not to haue looked what my body was than, but what maner body it was wont to be, and againe the nature of this medicyne is suche, that it will suffer none to faynte for lacke of strengthe, wher-

foze be they neuer so weke, they ought not therfoze to minyſtre the leſſe, but rather ſomewhat the moze. ſo; it dothe nothyng ſodeynly, but werketh helth by lyttell and lyttel. And therfoze I alowe beſt that decoction, that was longeſt at the ſpye, and is come to a lyttell of moche wodde: ſo that I wolde counſaile them, to the intente it mought be the ſtronger, to ſethe it often tymes to the thyrde parte.

¶ And if any wolde be loſe helped, that is wont to be bounde, they wyl hym to take the pouder of Guaiacum ſodden in the water, and to drynke half an vnce therof in the mornynge. And if that helpe not at the fyrſte, to goo therunto agayne. But this framed not with me, no not whan I toke it again.

¶ Howe a man muſte lyue and dyet hym ſelfe in this cure. Cap. ix.



Here is yet moche a do ſo; the orde-  
derynge of a manne, as touchynge  
his diet. Some thynke beſte to eate  
nothyng but bzeade, whiche Gale-  
nus calleth the cleanneſte fedynge,  
with a fewe raſyns, whiche bzeadde  
they gyue to the weyghte of. iiii. vnces, withoute  
ſalte o; other ſauce. And they thynke beſt to abſtein  
generally from all maner meate, excepte it be a lit-  
tell broth made with a chekyn: which they are con-  
tented he ſuppe o; eate with his bzead moiſted ther-  
in ones aday. ſo; at nyght they gyue nothyng but  
a fewe raſins, and an vnce of bzeade. Other wyl  
that he haue halfe a chekyn, if it be yet yonge and  
tender.



tender: but if it be any thyng growen, they thinke  
 a quarter ynough, which must be sodden in cleane  
 water. Whereunto they put nother salte, nother o-  
 ther sauce, but some put a lyttell suger thereto. Of  
 breadde they gyue. iiii. vnces at nyghte, as before,  
 a fewe rasyns, with an vnce of breadde. But as  
 longe as he is vnder cure, he muste take hede, that  
 he neuer so moche as tast salte. They allowe white  
 breadde, made of wheate, well bulted, whiche made  
 for the nones, they season with suger. Which thing  
 is not euill. There be somme that adde to this fe-  
 dyngge (not so moche in the place of meate as of me-  
 dicine) a lyttell bozage, othet of the leaues onely, or  
 (if there be any) of the flowers, whiche he shal eat  
 sodden in water alone, or with his chekin. And this  
 is the order of fedynge that some do kepe continu-  
 ally, some thynke. xv. dayes sufficiente for this di-  
 ete, and than they wyl his hunger to be eased: and  
 the. xx. dape they gyue hym meate twyle. But lette  
 them take hede, that folowe that. For trewely this  
 medicine requireth, that the patiente be made as  
 thynne with hunger as maye be possyble. Howe be  
 it some chaunce to be throughe healed within. xv.  
 dayes, and yet that not withstandynge they put to  
 a fewe dayes moze thereto. They drynke vnto theyr  
 meate of that seconde decoction not warmed but  
 colde. And this is all the fare, for hyther to none  
 durste passe this measure. Not withstandynge I  
 dyspyle not the phisitions, that dyspute of the dan-  
 gers, that maye chaunce to dye and hotte bodyes,  
 if they be dryuen to this strapte diete, byngynge  
 for them Galen and also Hippocras, whiche seme in

many places to be agaynst this exquisite dylet in feedinge. But of these that vled Guaiacum, I sawe as yet none in leopordy, and I gather at this tyme preceptes and monitiōs out of experience, and not doctrine out of booke. And also I my selfe am of hyspe and hotte complexion, and yet this hunger broughte me nother into a ptilsyke nor etpke, whiche thyng they seme to feare.

¶ For as moche as it is thought wysedome to propoude for all thynges, I wyl that if any man feare hym selfe, that he get phisitions to kepe hym, and that this is sufficiently spoken of this thyng. I wil nowe go forwarde with other thynges.

¶ In the tyme of this cure, the paciente must forbear all busines, and cut away all sad thoughtes, and reste from all care. And therfore they cōmande reste and quietnes from consultatiōs, and also studies: so that the mynde may vterly be free from all motions and workynges, and geue hym selfe holly to ydelnes and rest, losed fro al trouble & care, whiche thyng must be vnderstand of al maner of men, but mozte specially of them, that be naturally melancholp: They must also beware of angre: for that as Galen sayth, kendleth chiefly the colerike matter. And moze ouer we must take hede, that nothing happen in that tyme, that maye moue vs to heuynes. Let the spcke personne here spngers and mpyntelles, and geue hym selfe to sportes, pastimes, and musyke, and sometyme delyte hym selfe with mery talkyng. But to companye with womanne, howe moche he muste eschewe that, I wyl shewe hereafter. I toke greaete pleasure in redyng and  
makynge



makynge mery thynges. And the phisitions spake  
against it, and not without a cause, seing they be-  
leued it to be labour and busynesse vnto me: but I  
toke it not as my study, but as a pastime, and for  
my recreation. But yet wolde I not this to be to  
other for an example.

**¶** Nowe some beginne to waxe very hungry after  
the syxte daye: but I felte no greife before the tenth  
daye. And in this case this is the only comfort, not  
to see other eate, nor to see meate, nor to smelle the  
sauour therof. Neuerthelesse whan any percepueth  
hym selfe to faynte, & wexe feble for lacke of meate,  
I wolde not that he shuld by and by receyue meate  
or straunge confection, to comforte and bypnye a-  
gayn his strength, but to refreche his spirites with  
odours and pleasaunte smells: for euen with the  
sauour and smell of suche odours, Galenus thyn-  
keth the spirite and life to be nourished and comfort-  
ed. Yet in this thyng as regarde muste be hadde,  
what euery mans complexion requireth, lest like  
thynges be ministred to them, that be drye and hot,  
and vnto them that be moyst and colde, or thynges  
of one qualite be ministred vnto them all, that be  
of both extremes.

**¶** As I do moze alowe throughe out the thynges,  
that growe amonge vs, as sampliat and nyghe to  
our nature, so by the example of Democritus, who  
with the vapour of hotte breade made his spirite e-  
uen then departyng to tary hole thre dayes, thinke  
I that we shuld helpe them that faynte, other with  
that breade, or elles with a rosted opium holde to  
the mouth: for I playnely knowe, that in an op-  
ium

upon was sometyme suche vertue and power. Whi-  
 che thinge is also proued to be done with the odour  
 of wyne. For therewith Philp the phisition dyd re-  
 couer Alexander, as we maye se in Quintus Cur-  
 tius. And by the traditions of the olde phisitions  
 we se his power and vertue in this purpose prefer-  
 red aboue all. But by all meanes we muste nou-  
 tish the spirite with the swete sauours and smelles  
 for so moche as that is the lyfe, and aboue all thing  
 the odour of olde swete wyne is praysed in this  
 thyng. Nexte is the smell of hony, speciallve rose  
 hony, also of appulles, of the which thyng Stro-  
 mer neuer ceaseth to monyshe me, assermyng that  
 he knoweth, howe strong, and howe helpynge they  
 be in this thyng. Of these some preferre oranges:  
 other preferre cotonia mala. Vineger is also pray-  
 sed, but speciallve bynegre made with roses: and  
 mustarde is well alowed. For these thynges, save  
 they, do refrethe the wyttes, and susteyne the streng-  
 thes. As for cynamom, nutmegges, styracke, cy-  
 rrons, saffron, a gyloflower, muske, camphire, and  
 suche costely wares, I leaue to deynthe felowes, But  
 cummin, anesse, coriander, lauander, amara-  
 ke, roses, mynte, rewe, rosemary, byolettes, sage, ca-  
 store, with other growynge amongst vs, none of  
 the phisitions that haue any iugement improueth,  
 but they asseyrme these to be good for this purpose.  
 And I often tymes do vse such helpes to the great  
 comfote of my helth. The sycke man may also vse  
 rubbynges, so that they be softly doone, by all the  
 tyme of his sayde syenge: whiche as they are for o-  
 ther thynges profitable, so I beleue they wold not  
 hurte



hurte in this thyng. Let his heed be rubbed with a warme clothe, and combed with an yuoxy combe.

**¶** That Guaiacus wpll not be myngled. Cap. x.



Furthermore this medycine wpll abyde nothyng to be putte to it. wherat the phisitions be commonly astonied: whiche wolde we shoulde haue none other medicines in pꝛice, but suche as receiue theyꝝ power from the. iiii. partes of the world, whiche thyinke that they shulde lose all theyꝝ auctoryte, excepte they ioyned to gether foꝝ vs in theyꝝ poticary compositions, Inde, Aethiope, Arable, and the Garamantes, that dwell in the extreme part of the world. foꝝ what wyl they allowe, that is not dere and costely: And I beseeche god, that theyꝝ counsel be neuer harde noꝝ obeyed in the vsyng of this wod Guaiacu. And that Stromer may be in this thing as a pꝛophete and in my iudgement a trewe. foꝝ he feareth, and that very wisely, lest they at lengthe wpll put theyꝝ handes therbnto. Therfoꝝ lette all men beleue me, that haue pꝛoued this medycyne, that it is sufficient to heale this dysease: and that of it selfe without any other thyng. But as I sayd, a purgation in the begynnyng, and agayne a lptell the. xv. daye, and than in the laste ende, whiche thinge I wold haue done with some one thing, not with any medicine made of many thynges. foꝝ I verely beleue, that the phisitions loke thanne to theyꝝ owne pꝛofyte and lucre, and not foꝝ the helth of men, whan they saye, they muste serche, what taketh

**I**

**keeth**

keth alwaie the cause of this infirmyte, as though  
 this woode dyd it not. And verely this is euident,  
 there is no other cause to vse suche purgations, but  
 to clenſe the bealy, and agayne with abſtinence and  
 hunger to drawe out and empty the hole body. But  
 what ſaye ye therto? In that rude countrey where  
 this Guaiacum groweth, are noo phiſitions, noo  
 ſtraunge nor ferfetched wales nor rules of phiſike.  
 But perchaunce men vse there ſome herbe or roote  
 to poure with, and all doo vse one thyng, not to  
 take away the grieve, but that whā the bely is emp-  
 tied, Guaiacum maie the better worke. Wherefoze  
 in this, my counſell is, that ye tourment not your  
 bely with thynges coſtely prepared, and ſpecialye  
 to auoide the compositions made of many thinges.  
**I**n this mynde I ſtycke ſurely, that I wolde ſuf-  
 fer nothyng to be poured into me, but onely caſſia  
 by it ſelfe, and yet they offered me gladly many thin-  
 ges, And I was alſo wonte befoze to poure in not  
 onely Reubarbarum but other thynges alſo moze  
 barbarous than Reubarbarum, but my counſelle  
 came to a very good ende, whiche counſelle if any  
 wyll folowe, he hath an example, commandment  
 he hath none. For we teach not theſe thynges be-  
 inge our ſelfe taughte of other, but we monyſhe  
 you, that whiche we haue proued, whiche thyng I  
 wolde all ſhulde remembre, that I teach nothyng  
 here caſhely, but that which I haue lerned by mine  
 owne experience and proue, I delpuer vnto other.  
 And if I had lerned ought els, it ſhulde not be kept  
 cloſe: but nowe ſeing by diligente ſerche and ſtu-  
 dyous labour I haue founde oute the power and  
 vertue



bertue of Guaiacum, whiche if I do not well perceue, it is a faute, But if I haue lerned it, as it is in dede: I do not greatly couet rewarde ne laude, I wyl shewe you all the hole faythefully. For that hath this medicine deserued of me, excepte I wold be vnthankfull for so great benefites. And therefore seinge many well lykynge men of nature are corrupted thzough the dyuersitie of medicines, yea and some of them vtterly dystroyed, my sentence is, that nothyng shall be added to helpe this medicine, for this wod of it selfe is sufficient to plucke bp this dysease by the rootes. If any thyng be put vnto it, specially of these thynges, that are inwardly receyued, this medicine taketh no helpe therof, but rather is corrupted and let from his workyng. This thyng muste be added therunto, that they whiche drynke of this Guaiacum, of what so euer state they be, in this syckenesse haue so lyttell nede of bathes, that they be vtterly forbode by them that be experte, to washe so moch as they heed, as long as they shall be in this cure, and are permitted very seldome to washe theyr handes, but neuer with colde water.

**What place the phisitions haue in this cure. Cap. xi.**



At nowe I knowe, that some suspecteth me to be of this mind, that I wold no phisition to be vled in this cure, whiche thyng is farre otherwise. For my mynde is, that some, that is wel lerned

I ii

and

and wyse, shulde be gotten, whiche is not bolde ne lyberall in pourynge in of poticarie ware. His custody and also his order, if he haue lerned the vse of the administration of Guaiacum, I wolde the sycke person shulde vse. And these myscheuous busy felowes, whiche are so gladde to offer to vs this straunge ware, and medycines, if any be broughte from the heades of Ailus, of which, the moze they coste, the moze they make of them, auancynge them aboue the mone, these I say, I wolde haue dyspuen awaye, and in no wyse to see the sycke, noo not throughe a latis. I haue proued this thyng euen so to be as Asclepiades iudged, whiche thought al maner dyschenes unfrendlepe to the stomake. And Celsus also saythe, that medycines for the mooste part hurte the stomake, pe and moze ouer that hapened to me, that the same autho? shewed before shulde happen, that medycynes receyued into the body, whan they had ben kepte in the lower partes, were dyspuen backe againe into the heed, and caused great peyne, whiche thyng lette all remembze that wylle entre into this cure, that they commit not them selfe rashely to suche tourmenters, not onely bycause this nature of the woode is not yet well knowen, but also bicause it is they? maner neuer to knowledge ignorance, but alwayes to commaunde somwhat, to minister and giue somwhat, vnto whom a man shal at noo tyme shewe his water, howe well and healthfulle soo cuer he be, but they wylle make they? byll to the poticarpes, recipe, recipe, take, take, sayinge, that outhet they suspecte some syckenes to be begon, eyther elles that,

the



the which is now at hande, must be presented oꝛ it come, except thou swallow this (say they) oꝛ drinke that, thou hast the ares. O mischeuous men, if they may be called men, and worthy to be hated of al the world. But what so euer they be, they haue be bold to take vpon them many thynges of late, aboute the administration of Guaiacum, trusting in them selfe, vnto that worke, the sellers therof helppnge them foꝛwarde through some conuention and bargayne made betwene theym I beleue. foꝛ whan they sawe, that by meanes of this rude, vyle, and contemptible medicine, there shuld be hereafter no nede of theyꝛ disceptations. foꝛ I know some that wold withstand so fauourable and good a thinge, and yet durst not. And of the other syde, whan the marchauntes feared, lest they shuld selle but littel, if the phisitions allowed it not, foꝛ no man wolde lightly go vnto a medicine that cam from so strāge a place, and was mynistred so farre from the comen maner of medicines: than they agreed betwixt them, I beleue, that this shulde be spꝛede amongst the common people, that the phisitions labour was necessary in this cure: So that they sellpnge a remedye approued of the phisitions, myghte get as they were wont, and the phisitions in the meane tyme shulde lose nothinge of theyꝛ stypendes, seing that they were called vnto this cure.

I knowe certayne phisitions of a better soꝛte, that wente into Spayne in the Emperours name, and in the name of a bisskop here, only to enquire and serche foꝛ this thing. And these, whā they were taught of them that lerned and knewe the thinge

# DE MORBO

in Spagnola, tolde nothyng in maner other wyse than our experience hath: but that they added of theyr owne byaynes, what medicines, vpon what dayes, with what obseruations oughte to be receyued, and by a mathematicall dyete, how they shuld behaue them selfe in eating and drynkynge, which thyng I beleue, they dyd of noo euill mynde, but after theyr maner and superstitiousnesse, vsed of some good phisicians, whiche are so desyrous to helpe the sicke, and are so tender towarde theym, that somtime they do moze than they shulde. Theyr good mindes I do allowe, but yet I thinke it dangerous, to agree vnto all men in all thynges. But to retourne agayne to these yll mynded phisitions. I thinke they be agreed with the marchauntes, that they may be admitted in to parte of the lucte and gaynes. For I my selfe dyd se a certayne phisytion, if we bouchsafe to calle a rude and an vnlearned asse by his name, who with many wordes dyspraysed this wodde Guaiacū, as a bayne thing, and nothyng worthe: but that the marchauntes fayned it to doo these thynges. But shortly after this lewde dysprayset was called vnto the cure of a certayne ryche manne, and shortly after to another: And whan the manne beganne to smelle the golde, and saue greatte gaynes to come thzoughe the multitude of suche sicke men, he beganne fyrste to be moze gentyll, and to diminishe his cruelnes and malyce moze and moze, and within a whyle praysed this wood, and greatly auanced it, and sayde, Nowe at the laste, I my selfe haue proued the meruapulouse power and vertue of this wod.

Ray



Nay nay asse, but nowe thou hast founde thyne aduantage therein

**A**nd after this maner this medicine semeth to come into their canons, lyke wyle as all other medicines haue done, whiche thyng if it be done by the auctoritie of the wyle, experte, and lerned physicians, I improue it not: Howe be it my minde gyuethe me, and I verely beleue, that they can not doo it as yet: And agayne I thinke hit not very necessarye. For eyther in Spagnola, where are noo physicians, somewhat is lackynge vnto this medicine, or elles it oughte here lyke wyle to be ministered without suche superstitiousnes & formalities. Maye there any man be so lyghte of beleue, as to thinke that the physicians can handell this busynesse more counningely, than they whiche knowe it by experyence in them selfe, considerynge, howe that Guaiacum hath not continued so longe with vs, that they myghte in that space haue serched and lerned his nature. And to speke in fewe wordes, men do yet meruayle at the thinge, and is not as yet come vnto perfite knowlege. Therefore can it not be vnder theyr canons in this shorte tyme, or any cause of his operation shewed.

**L**et this therfore sticke faste in all mens mindes, that they thinke this symple dyete sufficient to cure and heale them, whiche we teache by experyence in oure selfe. Let theym be seene and looked vpon, of the sober and lerned physicians: but lette them leaue the dregges and spices of this other sorte. Lette them bede farewell for euer and a dape to these that goo about to restore vs from diseases  
with

# DE MORBO

with theyr disputatiōs. These are they whiche as I  
said, allowe nothing that is vyle & of smalle pryce,  
and whiche thinke that I telle fables, whanne I  
saye that I haue dyuen awaye the ares mo than  
eyghte tymes, by drynkyng of myne owne water,  
by and by at the begynnynge: and with no other  
medicine. And that I haue sene men in Saronie,  
which haue quenched al maner diseases with dryn-  
kinge hotte buttered beere. And agayne they wyll  
not beleue me, that there is a seruant of my fathers,  
whiche with .iii. certayne herbes sodden in wyne,  
hath healed a mans brygne panne broken to peces:  
and many soze and euill woundes hath he healed  
with a few herbes of our owne growynge, sodden  
in wyne or water, and that within .x. or .xii. dayes,  
withoute any feare of feauer. But this they think  
a vyle medicine, sayinge hit is not done after their  
canons. And the same thinge do they iudge of Gua-  
iacum, whose nature and power, howe clerelye they  
vnderstande, and what maner wordes they vse to  
haue of hit, we maye perceyue by the answer of a  
certayne noble phisicion, not nowe yonge, that he  
shoulde begin to practyse, but of extreme age, that  
it is verye lykelye he felethe Ruicen, Mesuen, and  
other autors of phisicke, as well as his owne nai-  
les. This phisicion whan I was wrytinge these  
thynges, and takynge my iourney from Franke-  
forde, where he was wrytinge of his recipe, was as-  
ked of a certayne frende of myne, what he thought  
of Guaiacum, I haue not sene it, sayde he, but  
what so euer it be, the weighte, & colour, the sauour,  
muste be considered in quantite and qualytie. Than  
sayd



sayd J, his weight is very heuy, and synketh in the  
 water, howe lyttel so euer the cuttinge be: and hath  
 the same colour almost that is in bore, and it smel-  
 leth fayntely, som what of rosen: doeste thou knowe  
 nowe by this, what the nature and power of Gua-  
 iacum is? Than he thynkynge to face me downe  
 with wordes, chattered J wotte not what, out of A-  
 ristotelles predicamentes. Than sayde J, It may  
 be, good father, seinge the dyscase is newe, and this  
 a newe medicine, that the hole matter is yet vn-  
 knowne vnto you. Thou arte deceyued sayd he, it  
 is no newe dyscase, seinge Plini writeth therof.  
 Than J, beinge desirous to knowe, what he knew  
 in Plini, that J knewe not, asked him, what name  
 Pliny gaue vnto this dyscase? Pentagran sayd  
 he, *quia uexat mentem*, that is to say, bicause it vexeth  
 a mans mynde. Than sayd J, why and do not other  
 infirmities and sicknes than tourment and vere a  
 mans mynde? Dothe not frensies, madnes, the  
 fallynge euill, and other rauishynges of the wittes  
 this thynge moze than the frenche pockes? As he  
 was interpretynge, J can not tel what: good olde  
 man, quod J, lerne agaynste an other tyme to aun-  
 swere moze wisely, & specially in suche thynges as  
 aperteyne to mans helthe. For if ye had red Pliny,  
 ye wolde not say Pentagran, to come a mente, but  
 a mēto. For in the chin that dyscase fyrst began, whi-  
 che thinge declareth it to be an other sicknes than  
 the frenche pockes. And who coude forbear to re-  
 buke this mischeuous mad asse head? But let vs  
 passe ouer these rascal phisitions, of the whiche we  
 se a great parte tyche in wordes, but in the know-  
 ledge

lege of thinges verpe pooze, and let vs retourne to  
oure pourpose, wherof this is the pith, that phisiti-  
ons shal be taken in this cure, not as ministers of  
medicines oz healers, but as keepers. And these to  
be, as I haue ofte sayde, chosen, wyse, and well ler-  
ned, and mooste experte, and suche as had leuer be  
wyse by theym selfe, than erre with the common  
fozte. And suche as if they coude heale a sycke man  
with eatinge beanes, wold not soke for any costly  
and especially straunge medicines.

**C**whether concerninge this cure there ought  
any regarde to be taken of thage of  
the sere, oz the qualittie of  
bodpes. Ca. xii.



Wan they, whiche I tolde you wente  
in to Spaine, to knowe þ vſe of Gua-  
iacum, enquryed whether chyldzen and  
greate aged persons, moughte be hol-  
pen with this remedy. For ſeynge they  
were weake, it was in doubte, wher they coude a-  
byde this diete: anſwere was made by them that  
had bene in that ylonde, that they neuer ſawe chyl-  
dzen by this remedy deliuered from ſyckenes: But  
the men of that ylonde ſhewed them, that chyldzen  
were wonte ſo to be cured, and women lyke wyſe  
without any difference, and old men alſo very ofte.  
Wherbypon I remembre the notable ſayenge of Hi-  
pocras, that olde men maye well awaye with faſt-  
tinge, but men in ſtrong and ſtedfaſte age ſcantly,  
yonge men moche wyſe, and chyldzen wyſte of  
all,



all, specially they that are of a forwarde and quick mynd. Howe be it Galenus wyll not olde men there to be vnderstande men of the laste caste.

**F**urthermore it is well knowen, that they that are of a sanguine qualitie of body, maye abyde hunger better and longer than the colerpyke. For in the sanguin the humours that nouryshe the body are more aboundante and plenteous, the heate is temperate and lesse burninge: for it is myngled with moisture to make it slacker, but in these other, all thynges are thin and drye, and nedie of humours. Howe who doubteth, but they that be fleumatike may beste abyde hunger, seinge they haue more moysture than theym nedeth. Which thinges marked. and percepued, none that wyll take this matter in hande can lacke counsaile, in what age or complexion so euet it be, but he shall knowe howe to dyminishe the meat, and howe to enlarge hit, and agayne howe to bypnye in straye fasting, and howe to lose it. Noether that onelye, but also howe moche or howe lyttell of Guaiacum ought to be spente. Howe be it in this thinge I thinke lyttel regarde to be taken, bycause this decoction, as I haue befoze tolde, is not such as healeth by violence, or hastily bypnygethe helthe, but suche as byingeth forthe his effecte slowely, and by lyttell and lyttell, and in a maner can not be percepued, so that I thinke it not to be feared, whether it be ministred to an olde man, a childe, or a mayden, lest ther be to moch giuen, so that no man passe to far the mesure, which I haue appoynted. Therfoze ye se, that I comaunde no moze to be gyuen to the fatte, than

the leane. And also Celsus saythe, there is moche dyuersitie betwixte a stronge bodie and a fatte, and agayne betwixte a thyn bodie and a weake. For they that be thin, haue moch bloud, and they that be fuller, haue moze fleshe. which thyng oft tymes deceiueth the phisitions, as I tolde you it hapened in me, while they iudged a slender body to be weake, and a fatte body and greate to be strong and myghtye. This one thinge I thinke best to shew you of in the way, that my father being almost .xl. yeres old, was holpe with this Guaiacum, obseruynge and keppynge this diete straitely, and yet suffred no great grefe: and in the meane tyme connsayled with no phisition, no he saw not ones a phisition, but onely bled my prescriptions.

**Whether the vse of this wodde be lyke in all places. Cap. xiii.**



Furthermoze I wote it well, that men wyl aske me, whether the vse and effect of Guaiacum be euerye wheare lyke. And also seyng it is a verpe straunge thinge, whether it be as conuenient for the Germanes as the Spanyardes, and for those that lyue soberlye, as for these that lyue other wyse. For as it semeth noo doubt in other medicines, but that there ought a regarde to be taken, of the nature of the place, so lyke wyse ought there, as it semeth, about the admynystration herof. For as the season of the yere muste be marked, so lyke wyse must the plage of the skye be considered, and that  
for



for many causes, and specially because we may abyde hunger otherwys in a thicke ayre, than in a thynne. But the residue of these thynges, I leaue to the phisitions, to be moze diligently discussed of them. That that I haue lerned, and as moch as semeth to apperteyne to the Germanes, I wyll open vnto all men.

**T**hey of Spayne thynke, this medicine oughte to be lyke wyse mynistred in all places for this dyssease, seinge it hath nothynge, but that that al men maye vse euery where indifferently, and also hath ben proued among the people of fyue diuerse nations. firste it came from Spagnola in to Spain, and than other nations aboute them soughte what profit wolde com thereof. And whan they vnderstode, that many had vsed it prosperously, the Ricilians receyued it. From thens it cam into Italy: and shortly after we of Germanie haue lerned the power therof by experiēce. And of late we hard say, that by the helpe of this woode, manye be cured in Fraunce. Whiche thinge seinge it is so, and seinge we lyue vnder that ayre, whiche is not so moche subiecte vnto sycknessis, as the countrey of Spayne and Italy are, throughe the subtilnes of the ayre, and therfore nede lesse to feare those yuelles, which may other wyse chaunce, as the fevers, stiches, and suche other: And agayne seying we haue stronge bodyes, that maye well awaye with labours, hunger, and thyrste. And also the myndes of the Germanes, for the mooste parte, are merely set: what shulde cause vs to thynke, but that our region and men be very apt vnto this medicine?

medicine: which thinge Paulus Riccius, a phisitian  
 of pure iugemente & hygh eruditio, approueth, and  
 moze ouer affirmeth, that he knoweth by plaine ex-  
 peryence, that no nation is moze apte vnto this di-  
 ete. But if we had not scene some restored vnto  
 health through the helpe of Guaiacum, and now  
 shuld begyn to proue it, we ought not beleue, that  
 god were so moch set agaynst vs, that he wold ey-  
 ther kepe this helthfull medicine frome vs, or de-  
 fraude vs of the vertue therof, seynge it was  
 brought from Spagnola into Spayne, and had  
 the same vertue there, which it had at home: except  
 a manne wpll say that Guaiacum disdayneth to be  
 caried vnto vs, his nature fynde not chaunged, or  
 whan it commeth to the Germanyes, that than it  
 suffreth that greate and myghtye power and  
 strengthe of his, to be taken from him, and no wher  
 elles. And it is playnely knowen, that with vs his  
 helpe is very present, and peraduenture moze pre-  
 sente than elles where. And our men, as they be  
 moche gguen to surfetinge, so can they, if nede re-  
 quyre, abide very longe and strögelý both hunger  
 and thurst. And moze ouer as our bodíes abounde  
 with heate, so are they very stronge. For after the  
 iudgemente of Aristotel, they that inhabite colde  
 countreys, haue moche naturall hete in them, and  
 they that haue moche heate, for the moste parte are  
 of great strengthe. And bycause the Almaynes vse  
 moche eatinge and drynkng, Riccius the phisicion  
 was demaunded of late, what he thought, whe-  
 ther it were best to remyt somewhat vnto them in  
 this cure of this slender and thin dyete, and he  
 sayde:



sayde: No by saynte mary, not thus moche, but rather handel them the strapter, let these great belyes vsed in eatinge and dypnkinge, be driuen to a moche thinner diet than these thyn and leane Italiās. And he shewed me hym selfe, that he had punished with hunger one of these fat felowes. x. dayes longer than he ought to haue done, bycause he wolde haue nothing remaine that might let the operation of Guaiacum.

**T**his thyng and suche other I do gladly reherse by Ricius, and do make often mention of Stromer, that suche as shall rede this boke may vnderstande, whom I cal good and ryght phisicions, and howe vnwoorthy I thinke these common tormenters of men of the dignitie of this tytle and name. And that straunge countreyes mape know, that Germany hath some good and excelenste phisitions. And that I delyte as moche in the lerning and amptie of them, that be good and well lerned, as I hate these vnlearned and foolehardy felowes, whiche after they be for theyr money ones made doctours, streyghte professe, that they can reupue the dead, and restore lyfe to theym that are buried. But I wyl retourne vnto these two, whiche be of an other sorte, of the whiche two Stromer, whan I asked him the last yere a medicine to pouрге me with, sayde, Do nat vere thy stomake with medicines in this age of thyne, in whiche nature is able of her selfe to do all thynges moche better. For as he is very scarce in pouрnge in of medicines, so byrgeth he all sycke people vnto a verpe strait rule of diet. wherfore whan he had taken in hande,

to cure one in the cytie of Auguste after these waies,  
and he sayd, that he feared, lest he coude not ab-  
stepne him selfe from women: Seynge than (sayde  
he) thou haste decreed to dye, thou haste no nede of  
my help, and so forsoke him, and left him to his in-  
temperancie.

**O**f this sort there are two phisitions mo, of ex-  
cellent name: wherof the one is the phisition, most  
noble prince, named Gregory Coppus, which hath  
holpen me no lttel thing in the wyting hereof, the  
other cōtinueth in the archbishop of Colins court,  
called James Ebely, a man of so great auctoritie,  
that four yere afoze, that he was made the commen  
phisition, all phisitions were they neuer soo cun-  
ninge, gaue place vnto him. The other was had in  
great honour of all the chiefe lerned men of Pa-  
pia, where this studie flozyssheth, as well for the  
knowlege in physike, as for other good lernynge,  
whiche he hadde iorned vnto physike. But this is  
no place to reken bp the excellent lerned men, but  
my purpose is to wyte myne experience of Gua-  
iacum. And therfore in this place I repete this to  
conclude with, that I verelye thinke, that this  
woode wpll helpe all maner of men, where so euer  
they be becom, brought bp, or continue.

**W**hat tyme is best to take hereunto. Cap. xliiii.



**I**t semeth for some cause that folowe,  
that it is better to proue this cure in  
sommer than in winter. fyrst because  
(as Galen sayth) the moysture in som-  
mer



met increaseth and runneth in all the bodye, and  
 dothe goo and comme: and therfore the pestylence  
 humours may lyghtly be expelled and banished:  
 and these that be holson and good, kept. Secondly  
 bcause all dyscaies in wynter do fasten theyr rotes  
 deper, and take suret holde, and in somet contrary  
 wyse, the humours be styll mouinge, and the bodie  
 is apte vnto all chaunges. But these cōsiderations  
 apperteyne generally vnto all dyscaies: But as  
 concerninge this oure cure of Guaiacum, for as  
 moche as a greate parte of hit standeth in dyete  
 and suffraunce of great hunger, therfore it is moſte  
 expedient to begyn in sommer. In that season a  
 man maye better awayne with this dyete than in  
 winter, whan men are very hungry. For yf the bo-  
 dye, beyng hot and boylenge of hit selfe, as it is in  
 sommer, shoulde mozeouer be loded with meate,  
 hit wolde lyghtely be dyssolued in to diseases.  
 But in the wynter it woll not so, for so moche, as  
 Hippocrates saith, that in wynter a mans bodye  
 inwardely aboundeth with naturall heate, and  
 outwardely lacketh it, for so moche as thanne it  
 auoydeth and fleeth from the sharpenesse of the  
 colde, wherewith the bodye outwardely is com-  
 passed, into the inwarde parties, as vnto a strong  
 holde and castelle: and there closeth it selfe vp: but  
 contrary wyse in Sommer, the same naturall heat  
 in mans bodye foloweth, as Aristotle thinketh,  
 the Nature of the ayre, and therfore putteth forth  
 it selfe, and fleeth oute to the extreme partes of  
 the bodye. But so it is, that the very nature and  
 propertie of this medicine is, to reduce into the bo-  
 dye,

dye, and bringe home againe suche naturall heate as is lost. And therfore this is semethe vnconueniente to go in hande with, or put in experience this cure in the winter. For than it is thought dangerous, whan the heate of the outwarde partes is drawen vnto the inwarde partes, lest the outward lymmes be forsaken and lefte emptie of theyr strengthe and power, speciallye in theym, that be colde of nature, whiche otherwysse, in the winter, lose theyr heate, and haue theyr bodyes slayne throughe the violence of colde, and be lyke vnto deade folke.

¶ But here maye we not passe ouer that, whiche Coccus admonishethe, sayenge, Guaiacum moueth a man to sweate, castinge oute the euill humours, that be noyefulle to the bodie: Therfore saythe he, that sommer is mooste apte for this cure, whan the humours are moze subtylle, and the skin thinner. And in the wynter the wayes and pores, by the whiche the sweat shoulde haue his course, and be expelled, are stopped, and the humours gathered to gither, and clodded. But on the other syde, for so moche as in this cure, done by Guaiacum, the sycke are greued with nothings moze, than with thurst, it is thought, that the sycke may worse absteyn frome drynke in sommer, than in winter. wherfore in Spayne, and wherethe heate is vehement, they durste not hitherto proue this experiment in the sommer. Furthermore, in winter (after the mind of Alexander Aphrodisius) there ingendreth on a man throughe moche eatynge (for than haue men moche better appetite, than in other seasons)



seasons) an humour callyd *pituita*, that is, fleume, whiche thyng mought be auoyded, yf this cure were than in hand, in which, great abstinence must be obserued and kepte. These thinges we haue spoken as to wching the tymes of feruent heate and feruente colde, and now we wyl speake of the other two seasons, that be betwixte bothe, of the whiche two, Autumne semeth the worst of bothe. For than is there great abundaunce of all maner syknes, and the humours ware worse and worse, bycause this tyme of the yere is vnegall and without order, alwayes chaungynge and inconstante byngynge in many kyndes of dysseases. For as Celsus affyrmeth, Autumne kylleth many one.

¶ Furthermoze the frenche pockes are very noyfull to the synowes, and the sayde autho: teacheth, that wynter and Autumne be not mete nor apte tymes vnto medycynes, for the resolution of the synowes. But these are the reasons of them that dispute generally, and speake not onely of the vse of Guaiacum. wherfoze this I thinke, that sommet (at the leaste wayes in Almanie) maye be beste taken: but that is that part of sommer, that begynneth whan Vlere endeth, as in May, for than there is not here so moche heate, but the sicke may wel abyde and suffre thys: And in winter the cold is very feruente, and likewyse in Vlere and Autumne the colde is sharper, than the sycke may abyde this cure. For it is one of the chiefe poyntes for him that is restored by Guaiacum, with all dyligence to eschewe colde, And as for suche incommodities,

as maye happen in the sommer, to the intente they maye the lesse be feared, I haue spoken of before, and shall repete them agayne, whan place shall be. And neuertheles at this time I do affirme, that this drinke of Guaiacum dothe meruailouslye styre by the natural power and strengthe, and hath power and myght to quicken and to make lustie the body, whiche for lacke of natural heate is weake and consumed: Which thinges if they were not as I haue sayde, and had not Hipocrates in a certayn place, if I well remembre me, sayde: that Vere and Autumne are the moste aptest tymes to let bloud and mynister medicines, verily the counsaile of Celsus shuld than haue semed beste, which saythe: Vere is the holloimeste tyme to go to physik, and nexte vnto that wynter, & that is verye daungerouse, and Autumne moste daungerouse of all.

**¶** That we must vtterly forbear wyne and women in this cure. Cap. xv.



And maye I not boldlye affirme, this medicine to be giuen vs of god, seying it neuer helpeth, excepte a man be giuen to holynes of lyfe: Verily where as we be brought into the fauoure of god by two vertues specially, that is by the chastite of body, and abstinence of meate and drinke, as the lawes of christian people beare recorde, let him be sure, excepte he bynde him selfe straitely in these bondes, he shall not onely com vnto this medicine in vayne, but shall go forwarde also in the same with



with no lyttell daunger. In so moche that it is plainly knowen, that he shal dye withoute remedye, that vseth any woman befoze the .xl. day after the cure is begō, either bicause the body so emtied, is not able to suffer the iniurie of that acte, oꝛ elles bycause god wylle not, that any man shulde vse suche his greate benefite vnpurelye. And therfoze amonges al them that proued this wōd in Almain, it hapned one felowe to dye, and that through this faute, as they that were present affirmed by their othes.

¶ And nexte vnto this the vse of wine is knowne moſte pestilent, and must be auoyded in this cure. For it loseth the ioyntes of the body, and hurteth the sinewes. And for as moche as it hath vehement power to enter into the lymys, and shake all the bodye, it is thoughte, that this decoction of Guaiacum shall not profite in his body, that vseth wyne, but shall rather put him in ieperdye and feare of deathe, whan these thinges Guaiacum and wine, which are most contrarie, mete and come together. Therfoze som there be, that monysiheth to absteyne from wyne an hōlle monethe after the tyme of this cure is paste, for so moche as this medicyne kepeth his course of woꝝkynge many dayes after it is dronken. And therfoze lest any thinge shulde stoppe oꝛ let it, they take awaye the vse of wyne, and he that fleeth the voluptuous pelasure of the bodye, muste take hede that he giue no place to gluttonye. For the olde prouerbe witnesseth, that hunger neuer begetteth adulterye. And agayne it is sayd, that Venus waxeth colde withoute bread

and wyne. Helianus writeth, that Zaleucus, the  
lawyer of Locrusse, forbode ycke men wyne vnder  
peyne of death, without the phisicians counsel. But  
be it the nature of Guaiacum myght suffre this  
voluptuouse acte, and did not abhoze wyne, yet  
dothe the phisitions booke with full mouth make  
mention, that they are very hurtful and greuous  
vnto that body, whiche is take with this sickenes,  
and principally for the ioyntes. wherfore Celsus  
reporseth, & there were some that were vexed with  
ache in theyr iymmes, whiche throughe one yeres  
abstynence from wyne and women, haue bene safe  
all theyr lyfe. And the same Celsus concludeth, that  
suche as are borne chaste, or be gelded, or chyldren,  
or euer they fal to womans company, and likewise  
women excepte thein that haue their flowers stop-  
ped, are seldome tempted with this disease. And  
Alexander in his problemes sayth, that suche as  
drinke water onely, are quykter in all senses than  
other. For wyne stoppeth the wayes of the mynde,  
and bulleth the senses. And Cicero sayth, that for so  
moche as wyne profitethe the sicke but selde, and  
hurteth verie often, it is moche better, not to giue  
it, than vnder the hope of doubtful helth to run in-  
to open ieopardy. And Venus, in what so euer state  
a man be, coldeth the belie, and drieth it, if Aristotel  
be true. For in such couplynge, the naturall heate  
departeth, and throughe the euapozation that than  
is made, drynes is caused and ingendred.

**C**Lo, sobernes and chastite, two holpe ordynances  
of lyfe, be the principall obseruacion in this thing,  
the highest pzecepte, the chiefe point of helth, which  
diligently



Dispergentely kepte, no leoperdye can ryse. For be it they take the medicie, or utterly stop and let it, yet they put not a man in leoperdye of his lyfe, whan they be neglected.

**¶** That salte muste be eschewed  
in this cure. Cap. xvi.



Amongst al the thinges that muste be auoyded, some men do meruayl, why salte is forbiddē to be vsed for the space of this diete, consyderynge there is other tymes nothing moze holsome for mans bodye: and they saye, that they can not perceue, howe any hurte shuld com therof in this dysease. The whiche cometh all to gether of the corruption and putrefaction of the bloud, seynge onelye salte most of all thinges, preserueth and defendeth from bothe these. And moze ouer the nature of salte is to make faste and drye vp, to bynde and clense: whiche properties were thoughte most meete and necessary to be ministred, to plucke vp this disease by the rotes. Firste because the bodye infected with the pockes, is losed and shaken: secondely because the humours procede and flowe out from one matter. Thirdly, whiche is the chief poynte of all, because the corrupte and infecte bloud is yet within the body unpourged. For this sicknesse is no other thinge than a certayne order and state of the body chaunged through the trouble of the bloud: Euen as it happeneth in a citie, whan a sedition and part taking entrench

entred in to a common welthe, and the common people be moued in theyr mindes: than are all thinges scattered abrode without order, & moued out of theyr places, nothinge hageth together, nothing standeth, nothing abideth, no quietnesse, no peace, but all full of trouble, vnto the whiche chaunge of the bodye, motion of members, and shakynge of iointes with al suche troubles, ther must come some sad and wyse father, a man of high authoritie in the common welth: for his godlinesse and good deseruinges towarde all men (who as Virgile saythe) maye gouerne and rule with wordes theyr hartes, and quiete theyr stomakes. So in lyke maner is it in salte, whiche as I sayde, throughe fastinge, dytenge, binding, and purginge, dothe put to quietnes thinges, that are moued, dothe vnite and knytte thinges that are broken, dothe bind together thinges that are plucked aparte, dothe make caulme and quiete thinges, that are troubled: and bringeth quietnesse and sauegarde vnto all thinges: yea howe great a thinge and howe necessarye thoughte I plynpe salte to be, sayenge, without salte a mans life can not indure. And therfore say they, howe can that hurte in this syckenesse, whiche in other dysesses conserueth all thinges? And for as moche as in this cure we muste take hede, that no corrupte humoures be aboundaunte, & salt resoluech & cleaseth al filthie moistnes, & also kepeth downe & restraineth the flowynge of the body: it is thought we shulde be more plentuous of salte therein, than elles where. Not withstandynge these reasons, we muste haue an other consideration herein. And first to



of all, as moche as appertayneth vnto his disease; how the sicke muste forbear salte meates, not all maner, but onely suche as are verpe sharpe. Lette it be asked of the phisitions, whiche haue longe before tyme prosecuted that matter to the vttermoste, for this tyme, seing the medicine of Guaiacum is specially intreated of, we may say, that though all phisitions knew the vse of salte, excepte it be very lyttel, to be noxious and hurtfull in all other passions of the synowes, and in suche dysleases as spring of corrupte bloude, and of yelow and black coloz, or salte fleume, for so moche as with his tartenes, it sharpeneth coloz, and bourneth the bloud, and with his natie dynges causeth the humours and nutriment of the body to dye vp, and by that meanes destroyeth al thinges, that shuld help vnto helthe. Yet neuer the lesse aboute the administration of Guaiacum they forbode vtterlye all maner vse of salte: for the same consideration they forbode al sharp thinges, and mozeouer al thinges penetratiue: and amonge these spyes, and wyne. For so moche as al suche through they sharpenes and persinge power, do open all pores and entres, and go depe: whiche byolence runninge throughe the body, Guaiacum can haue no place to worke. If these reasons do not satisfie those mens myndes, I wyl say vnto them, as the philosophers saye of the stone Magnes, if it be anoynted with garlike, it draweth not yron to it, so likewise Guaiacum hath a certayne secrete vertue, and can not tell whether it be as yet knowne, to abhorre specialllye the vse of salte, and which power is loste if salte ones come

unto it. And this haue we spoken of the forbering  
of salte in this cure. Nowe wpl we speake of the  
scleander fedynge and hunger, wher with the bodye  
must be weakned and made leane, wher vpo al the  
matter of this diete hangeth.

**C**Of scleander fedynge and hunger, necessarye in  
this cure. Capitu. xvii.



Although we spake befoze of the smal  
and thin fedynge, that the sycke muste  
vse, and how his meate muste be dimi-  
nished, and he broughte to hunger, yet  
we thinke it very necessary to warne  
you ones agayne of the same thing, in this place,  
not onely bycause this medicine requireth a voide  
and an emptye body, frome all maner fulnesse, but  
also bycause I wold declare, that in olde time there  
was a lyke maner to cure the sicke. And we maye  
also rede in Diodoro, that the Egyptians did heale  
their sicke other with fastinge or elles with vomyt.  
For they affirme, as he reciteth, that sickeneses are  
ingendred specialle of the superfluitie of meate.  
And therfoze they thought that waye of curinge to  
make mozte vnto helthe, that take the awaye the  
first causes of the disease. Let not therfoze these doo-  
kardes, these interpretate felowes, giuen to surfe-  
tynge, be greued with this diete, which as Persius  
saythe, deliteth onely in delitious fedynge, and may  
liue scantely halfe a day without meate: whose bea-  
ly as the Prophete saythe, is theyr god, and al theyr  
minde and lyfe is nothyng but fedynge. Lette suche  
felowes,



felowes, as I sayd, ceasse their grudging against  
 this diete, seing that therby so excelent and so good  
 a thinge is obteyned, and so great an euill is a-  
 voided with so littel labour. And let them not thā in  
 this thing speake of the great ieopardy, which may  
 come of weakenes, throughe longe abstinence: as  
 who sayth, that he may sayn, that eateth after this  
 maner. For Plinie saythe, that none dyethe for lack  
 of meat before the .viij. day, and may continue un-  
 til the .xij. day. And albeit he writeth, that in his time  
 ther was a woman in Germany, whiche liued som-  
 tyme fulle twentie dayes withoute meate, and som-  
 tyme .xxx. And that he sawe a man, whiche conty-  
 nued .viij. wekes without meate, drinking eury se-  
 conde day onely water. Pliny also saythe, that he  
 knoweth for a suerty, that the Scythians, hauing  
 certayne herbes in their mouthes, abyde hunger  
 and thirst somtyme .xiiij. dayes. And some also sape,  
 that the chrysten phylosopher Amonius, neuer ate  
 but onely tosted breade, whiche thinge if any man  
 greatlye incruaile at, lette him remember, that this  
 is also written in the stoxies, that certayn of the  
 Magis liued ones by meale and herbes onely. And  
 that Diodoze writeth, that the olde Egyptians  
 meate, was herbes and rootes. And Hesiodus mo-  
 nysheth, saying, we shulde lyue and eate Malus  
 and sphodelo. And Plato writyng of the lawes  
 maketh mention, that Epimenides was contented  
 somtyme so to lyue. If any man wyl set these thin-  
 ges before his eyes, and consider theym, than shall  
 he perceyue, that we lyue bette depnteously in this  
 dyete, and do take in a maner moze than nedethe.

But if it were a very hard thing to abstaine so from meate, what is he that loueth him self so lytel, but he wolde to get his helthe, suffer this griefero; that had not leauer suffre. xxx. dayes hunger, than to be syck as long as he lyueth: or had not leauer passe ouer so many dayes with stronger hunger, that he mape lyue the residue of his lyfe hole and sounde of body, than to auoide this lyttell grieve, and to be tourmented all the dayes of his life with intollerable sorowes, and to haue runninge from him stynkinge and filthy matter: I haue tolde you, that this is no newe maner of curinge: for alwayes the beste phisicions haue commaunded abstinence to the sicke. Of the whiche noumbe is Asclepiades, who, as Celsus sayth, writeth, that the moste soueraigne remedy against the feuer is, as he hath proued it, to diminishe the strength of the patient with moch watch and abstinence, in so moche that at the firste beginninge of the sickenes, they shulde not so moche as washe theyr mouthe.

**A**bstinence, sayth Eusebius, bothe kepeth the bodyllye helthe, and the shamefastenes of mynde. wherby it appereth, that lyttell and temperate feedinge is profitable to the flesshe and the soule, as witnesse the Timotheus, whiche beinge on a season with Plato at supper, hauinge before him suche meate, as he was wonte to haue, tourned towarde his frendes and sayde: They that Plato recepueth to supper, shal be wel at ease longe after, meaning that after moche eating of diuers and aboundant costly dysches, deynceously dresed, there folowed euill and rawe digestion, and greatte grefe of the stomake.



wherfore afterwarde whan it chanced him to mete with Plato, he sayde vnto him: Ye Plato do ete this daye rather for to mowe than for the tyme presente.

¶ And in Luttian Gallus the cooke Pythagore iudgeth it a great benefit of god giuen to Nicillus, bycause he coude alway with hunger auoide all feuers. And for that cause was withoute suche dysease. Nowe what shall we saye to that, which as sayncte Hierome writeth, that certaine diseased with the ioynt ache & the gout, after they goodes were gon from them & were brought to pore fare & siple meate, they dyd recouer their helth: for they (saith saynt Hierome) take no thought nor care for their houshold, and thabundance of meate & drink, which do bzeake both the bodie and the soule. And anon after he saythe: There is nothinge that dulleteh a mans mynde so moche as a full bealy: ry- singe and courninge hither and thither, blowinge out wynde with balkinge sisting and fartinge.

¶ This story maye be a lerninge vnto many men, whiche is redde of a certayne great bealyed and fat abbot. As he was caried vnto certayn bathes, hit fortunied him to meate with a gentylman, who asked him whither he was going: the abbot made him answer and sayde, that he muste go vnto the bathes. Why (quod the gentylman) are ye sycke? Nay (quod the abbot) I am not sicke, but I haue no appetite vnto my meate I goo therfore now vnto the bathes to gette agayne myne appetite, whiche I did of late lose: for they are holosome therfore. Verily (quod the gentylman) In this thing I

I.iii,

can

can be a better physycon vnto you. And toke the abbotte with him, and putte him into a deepe & darke doungeon, wher he fedde him certayne daies hungerly: and than at laste he asked him, whether he had an appetite to his meate: Ye maye (quod the abbotte) I saythe (quod the gentill man) than is it reason that thou gyue me a rewarde for my medycine, and made him paie two hundred crownes, and sente hym awaye in good healthe, with such an appetite, that he could haue eaten both beanes and lekes, where as befoze he refused all maner meate, were it neuer so deyntie: and so was he wel orde- red, seynge he soughte not meate with hunger, but hunger w<sup>th</sup> the meate. But peraduenture we haue spoken moze than ynough of this thing, ther- fore lette vs go vnto other matters: But firste I must tel you, to make an end of this Chappter, that Guaiacu requireth not a bealy that is replenished with varietie of meates, or troubeled with wynde in the inward partes, but purified and censed from all rawnes and grossenelle of humours.

**H**ow hunger maye easely be suffred. Cap. xliiii.



And this scarfenesse of meate canne not onely be boyne, but also may easily be boyne, and that throughe the vertu of Guaiacum: which after that the bodye is oones brought doune, doth both pre- serue the lyfe, and also causeth that the sicke shall not nede to eate any thinge at all. Therfore byd I not withoute a cause gyue warninge, that the sicke

Quiloe



shulde abstayne from meate as moche as may be.  
 And if he were feble or faint, he may not be holpen  
 with the meate, but with the swete saours, which I  
 spake of, as moch as is possible, put to his mouth,  
 and specially with hotte breadde. But if any fele  
 hym selfe to be wasted and redye to slide awaye  
 throughe weakenesse. whiche thinge howe it shuld  
 chaunce in any man, I can not telle: for in me there  
 happened no suche thinge at all, that I neded any  
 maner help: Than I wolde counsaile hym to vse  
 these thinges, whiche Plinie thynketh easeth hun-  
 ger, and quencketh thyrste, whan they be verpe  
 lyttell tasted of, that is butter and lykeresse, reclisse  
 likeresse. Or els in this thing we muste folow Cel-  
 sus, whiche sayth thus: This oone thinge muste  
 alwayes be obserued, that the phisicion be often  
 tymes caused to sitte by the paciente, to consider  
 what strengthe he is of, and to cause him as longe  
 as he hath any strengthe to wastle and fyght with  
 hūger. And if he begin to doubte of his weakenes,  
 to helpe hym with meate. Excepte any had leuer  
 folowe that, whiche Celsus saythe, that Crasstrat  
 dydde write, that the Scythians, whan they for  
 somme cause muste nedes suffer hunger, do thyrste  
 togyther their bealy, and bynd it round about very  
 streptly with brode swadlyng bades, thinking that  
 by such pꝛessing togyther of theyr bealy, hūger may  
 be put away, or the easelyer born. For seing, as he  
 sayth, hunger commeth of emptines, and is caused  
 of the voidnes and holownesse of the intralles and  
 of the bealy, than whan the bealy is girded in hard,  
 so that the emptines is filled, & p holownes toynd,  
 ther

ther can be no hūget wher as these thinges be not,  
and bitterly for bearinge of meate, maye lyghtely  
be borne. But why saye I bitterly for bearinge  
of meate, which canne not be in this cure? I maye  
well calle it hunger, what so euer it be, that any aby-  
deth. For it may be suffered wele and easely, though  
a man take nothyng in the world to helpe it. But  
vnto these deuyteouse sycke persons what thyng  
can be light? which can not onely suffer no hunger,  
but also not to haue a stourake vnto meate, they  
thinke it intollerable. For the which yf at any time  
they be sycke, we moughte praye god, that they ne-  
uer recouer, consideringe they esteeme it a greatte  
griefe to bye helthe with a lyttel sufferynge.

**O**f these maner persons yf I speake somewhat  
largely. I do it after myne accustomed maner, spe-  
cially whan I perceyue manye of my countreye  
men the Almayns, to erre in this behalfe.

**T**he prayse of temperaunce in spyte  
of riotte. Cap. xix.



**A**t I beseeche almighty god, that  
this nation maye conne knowe it  
selfe. which thing I do not desire  
so moch, bicause it is vncome-  
ly, that the people that rulethe all the  
worlde, shulde so lyue, as for that,  
that suche intemperance and riotte is an occasion  
to vs of great euyls, & also to be greattely dispised.  
If other people shoulde eate and drinke as moche  
as they coulde, they thinke they shulde passe the  
lawe



lawe of Nature: but whā we crome in so moch, that  
 we can not bere it, we loke after laude and prayse.  
 What meaneth these stryues and contentions of  
 our valiaunt Drunkers? Whan be that Drunkethe;  
 is receyued with triumphe, whā it is gloxy to ouer  
 come in Drinkyng, and no shame to be Dronke, and  
 caste it by agayne. O countrey, O empyre. As for  
 the Polonions, or if there be any other that passeth  
 by in Drunkenness, I regarde them not, but this na-  
 tion I say ought to remember them selfe, and haue  
 regarde to their Dignitie: excepte it seme, that other  
 nations are comen vnder this empire, not for the  
 reuerence and opinion, which they had of our noble  
 forefathers, but to dispise and mocke vs. Verily it  
 muste nedes be, that they were farre other men,  
 that had suche honour given vnto them, than we  
 be, that are thus despised. Is there so moche as a  
 child in Italy, that knoweth vs by any other name  
 thanne by the name of Drunkerdes? Seinge than  
 that other strange nations do speake soner of our  
 vice than of our humanitie or vertue: shal we not  
 chaunge our liuinge? Shall we not fere to lose this  
 honour to oure greate rebuke and shame? O shal  
 we not thinke, that hit is moze shame to vs to lose  
 the title and profyt of the empyre, that hath ben a  
 gloxye to receyue, what hit was offered vnto vs?  
 O that sober men and reasonable wyl be content  
 to be vnder the rule and dominion of a Dronke and  
 barbarous nation, being withoute al good huma-  
 nity. But if it can not happen in to the braynes of  
 our men to vnderstand theyr owne shame, yet at the  
 lest let them knowe their owne destruction. And yf  
 we

we set so lyttell by the losse of our glory, and the re-  
 buke and shame of oure voluptuous mynde, that  
 we wylle not leaue for that, oure vnthyfity liuinger:  
 Let vs at the leste wise, haue so moch wit, as to care  
 for our bodily helth, which must nedes be troubled  
 and brought to nought in suche feastinges, surfet-  
 tynges, and drynkings: about the which as the sa-  
 tyryke Poete sayth, leape the and skippeth in great  
 companyes of all kyndes of diseases. But Germa-  
 ny hath lost his wit and vnderstanding, and hath  
 forgotten it selfe, not all Germanye, but many in  
 Germany. These be they that drawe their dyners  
 vnto supper, and they: suppers in to farre nyghte.  
 These be they, which through their mysorder, haue  
 caused a straunge poete, but yet not an ylle poete,  
 for he seemeth to hate yll men, to wyte to the great  
 schlander of this countreie, sayeng: Bacchus sit-  
 teth at the desse, and Apollo is caste out of al com-  
 pany. For al the lyfe ther is nothing elles but drin-  
 king, that is, they set more by drynkinge, than by  
 wylledome. Howe be it these dronkerdes, that erre  
 throughe madnesse and lychtenesse, mought lych-  
 rely be dispised: but these that with they: depnteous  
 face, and nyce and wanton apparel, cast them selfe  
 headlonge in to the myddymapne see of voluptuous-  
 nesse and pleasures. These I saye, be worthy to be  
 hated of al the world. These be they, that lye vpon  
 their pillowes of downe heaped to gither, that con-  
 sume what so euer may be gotten by land or see, not  
 to susteyn they: lyfe, but to delyte their swete mou-  
 thes, that must weare the fynest linnen, that must  
 be robed in purple, that seiopse to be wrapped in  
 softs



softe myse skynnes, not so moch to kepe them from cold, as for delicacy and wantonnesse. These be they that may not touch comon cloth, whose skyn can not suffer but the fynest and softest thing that may be gotten: that take their counceyl in quassyng, and in theyr counceyls quasse, that medle with no sadde matters, but lede al theyr lyfe in feastynges.

These thinges ar not vsed (I say agayn) through all Germany, but specially, which thyng is to our great shame and rebuke, among the chiefe and the nobles of Germany: whiche pamperde by daylye with all maner deyntie fare, excrcysing dyners and suppers, meate for popes, in them they banquet, in them they bringe one to an nother, and therein haue suche pleasure, that they had leauer dye, than to be plucked from it. They haue none other care, but to fyl the bealy: by whom Salust, if he had suspected such beasties euer to come in Germany, myghte well haue spoken this his sayeng: Many men gyven to feedyng and sleapyng, haue passed euen as straügers their holle life, without knowledge and lernyng. But let a man cast with him selfe, what opinions the Romaynes had in these daues of the people of Germany: and than set befoze his eyes, what a monster, and how hatefull this cherisshyng of our thzotes, that we now vse, had ben than? In the which whan we haue spent a great parte of our lyfe, and haue receyued thense those thynges, that must nedes solow that kynde of lyfe, that is innumerable kyndes of diseases: than do not we cōfesse nor knowledge our fault, but do accuse god of cruelty. And though it be we our selfe, that get and bye

with great coste and expenses the sedes of all our  
 spekenesse, and nourshe with all oure harte oure  
 own myschefe and distruction, cheryshynge oure  
 euyls with the losse of our hole patrimony, yet whā  
 we be ons down, and set vp with quoshens and pil-  
 lowes heaped rounde about vs, not able to moue  
 hande noz foote, than we blame nature, and say, we  
 may thanke god of all our euyles and pepnes. For  
 no glottons doo otherwyle than they dyd, whiche  
 Juuēnal speaketh of, whych belue that god in his  
 fume and wyath, doth cast these diseases vpon their  
 bodies: and therfore cal them the gonne stones and  
 weapons of god. But wolde to god we wold re-  
 tourne to our oten poztage, and be couered as we  
 were in tyme paste, with wollen garmētes, so made  
 that euery ypinne and parte of vs mought be sene,  
 and to ware weary of this splke, and hate these  
 garmētes so full of plaites. For what other thinges  
 are al these, but first the wasting of our patrimony,  
 and than the purchasing and increse of all euylles  
 and dysleases: Verily our ancestours, being betye  
 nyggardes in this thinges, dyd greatte actes and  
 excellent thinges with hygh glory. But whan did  
 we, that to fulfill our pleasant affection receyue ve-  
 nom in the stede of meate, any thing worthy the ho-  
 nour and glory of Germany: It was far better for  
 vs to be called and counted barbarous, whan our  
 luyng was homely and rude, than now to haue  
 in this ryottous lyfe, and thus shame, the laud and  
 prayse of wyttes and good lerninge.

¶ What wold great Charles say now, if he came  
 agayne to vs, and sawe our pyncls in their vttre  
 garmentes



garnementes of silke: seinge that he him selfe wore a  
ther of habergin: **O** what wold one of the **O**thas  
say, whiche stretched out and enlarged their vertue  
and valeantnes in duste and durte: whan our men  
annoint them selfe with straunge & costly balumes.

**T**here is a notable execration of **C**husippus a-  
gainste them, that vse ointementes voluptuously  
to the pleasure of other. The dyupil take these de-  
licate felowes, sayth he, that haue sclaundered so  
good a thinge, the people that were wanton and  
giuen to pleasure vled it in times paste. But it was  
neuer thought, that **p** Germanies shuld euer come  
to this point, to smell of ointementes and balumes.  
And now we call for pounmaunders, muskballes,  
damaskepouders, and all maner sauers, as thinges  
necessary to our lyfe, and thinke it great honour to  
vs to smell of suche straunge sauours. Noether is  
it women onely that are in this fault, but men, spe-  
cially pyncis and prestes.

**S**olon forbade ointementes to be solde in a cite  
of Grece: And the Lacedemones, expelled them  
from theyr cite, sayenge, that they corrupted and  
marrd their oyle.

**A**nd Licurgus toke away from the same Lacedemones banquetting, feasting, and costly dyners.  
And Socrates (as Xenophon saith) did greuouse-  
ly rebuke such ryottous abundance.

**T**rewly the olde **G**ermayns mynded no such  
voluptuous pleasures, and they thought it a very  
straunge thinge, to lyue any thing wantonly or  
nycely. I haue hard som old men say, that whan  
they were yonge men, it was a suspecte thinge to

**L.iii.**

weare

weate a goſſone, whan we nowe a dayes do honour  
 and woꝛſhypppe purpull. And therfoꝛe we may wel  
 cry, **D**corrupted and wretched world. They were  
 couered with the ſkinnes of wilde beaſtes, and late  
 in theſe fieldes vnder the ſky, and were made ſtron-  
 ger with continual labour, where we that be wan-  
 tonly and nyceſely clothed, and take oure pleaſure  
 vnder oure gay gilted howſes, be thꝛoughe al kin-  
 des of riot and voluptuous paſſetymes, bitterly  
 weakened, and of all manly ſtrengthes depꝛiued. And  
 may any man thinke, that this maner of liuing can  
 lightly haue an ende, ſeing the chiefe and pꝛincipall  
 example therof cometh fro them ſpecially, that be  
 callyd pꝛiſtes: what they be in dede god knoweth,  
 and they onely, to whom it hath pleaſed god, to  
 giue trewe eyes to ſe with. Theſe do not vſe all  
 maner pompes and exceſſes in thinges appertay-  
 ning vnto the ſeruice of god, but euerie one of  
 them muſt ſwimme at whom in his houſe in al ma-  
 ner of coſtely and depꝛteous diſhes and cuppes,  
 and they calle eatinge and dꝛinkinge, lꝑꝛynge: oꝛ  
 yf they do not ſo call it, yet verily they ſo eſteeme it.  
 And therfoꝛe ſeing they doo ſo, other men thynke  
 they maye doo the ſame.

**A**nd thus the laudable and naturalle cuſtome  
 and facion of Germanye is banꝑſhed. Foꝛ we be ſo  
 farre gon, that we excede al other nations, be they  
 neuer ſo euyl, in ſuche aboundaunce and volup-  
 tuous pleaſures. It had moꝛe becommed vs, to  
 haue dꝛꝑꝛuen theſe thinges oute frome the myꝑꝑdes  
 of vs, and as Diogenes dꝛꝑꝛd to the tattiſ and fine  
 manchettes, ſo to haue ſayde to this ſtraunge riot-  
 tous



tous maner, O guesse go and get the hēse quickly. Ye theramples of straunge nations ought ones to haue taughte vs. And seying to banquet and surfet most largely, is nowe a day counted most kingely, why do we not here the answer of Menedemus the philosopher, which he made to Antigonus, asking him, whither he shuld go to a deinteous and costely feast or not? Haue in mynd (sayde he) that thou art a kinges sonne. Antisthenes, to a certain person praising delicious fare, sayd: I wold our ennemies fared delycately. The wordes also of saynt Paule ought to be wryten in our harte, sayeng: Meates are giuen to the bealy, and the bealy to meates, but god shall make an ende of bothe. The same Paule whan he condemned the woꝝkes of the flesh, amongest which he nombꝛed excelle of dꝛynkynge and eatynge, he addeth to these woꝝdes. Of the which thinges I nowe warne you, lyke as I haue before tymes larned you, that they, whych comynge such thinges, shall not be the inheritours of the kyngedome of God. But they now do the same thynges, which ought to be our gydes in to the kyngedome of god, pꝛiestes, chanons, bꝛshops, and pꝛelates, in so moch that it is now come in to a pꝛouerbe thorough out al Germany, Let him be made a man of the church, that loueth to lyue plesantly, as though such a lyfe were metest foꝝ them.

The frugality of my graundefather, Laurence Butten, whiche is worthy to be wrytten, ought to moue vs vnto moch gloꝝy, who al though he were cyche, and moch occupied in great matters of our pꝛincis, both in warre and peace, yet wold he neuer admyt

admitt into his howse pepper, saffron, ginger, noꝝ  
 suche other straung spices, noꝝ vſed garmentes but  
 onely of our owne woll, al though ther were some-  
 tyme pꝛecious vestures gyuen vnto hym foꝝ the  
 well doinge of his businesse. And he dyd only this  
 him selfe, but also amonges his equalles he rebu-  
 ked greatly the fations and maners of men, say-  
 eng: we seeke euer straunge thinges, as though  
 we had not growing with vs, wherwith our meate  
 may be made delycate. If we wyl please and delite  
 our taste, oꝝ as though the great pꝛice of our gar-  
 mentes dyd increase the qualites of the minde. But  
 I wil ceasse to speke moꝝe of this man, lest I shuld  
 seme to couete mine owne gloꝝy. If I had first told  
 you this one thing me thinketh it is not so goodly  
 a thinge to be boꝛne of this my stocke and familie,  
 in the whiche be some causes be sides this, wherof  
 I may gloꝝy, as to be boꝛne his neuew, that thus  
 hathelyued. Oure pꝛedecessours, and such as I my  
 selfe haue seene olde men, whan I was but a child,  
 whan they dyd kepe in their meate, dꝛinke, and clo-  
 thinge suche temperaunce, they were of good liking  
 of body, and thꝛough greate labour were hardened  
 agens the hunger and thꝛyste, heate and colde, wher  
 as we at the first froste, shꝛeuer and shꝛink to gither  
 both hand and fote: and as sone as wynter begin-  
 neth, we be treble furred, and be shut vp in oure  
 hot howses, out of the which we go not, vntill mid-  
 sommer, whan the sonne and heate bꝛoureth and  
 patcheth all thinges. And as I say, wher as now  
 scantly the tenth person of the noble men can be  
 founde in Germania, but he hath eꝛther the golde  
 in



In his fete, or in his handes, or is greened with the  
droppe, sciatica, or leproye, or is tourmented with  
this frenche euyl, whiche byngeth these greattest  
euyls with him.

**B**ut at the laste lette vs retourne and enter into  
that lyfe, whych is meetest for this nation and em-  
pire of Germanye, and which euen they, whom I  
tolde you, lyued wantonly, can be well contented to  
here praysed. For I thinke there is not one of these,  
that giue them selfe to suche delycate and riotous  
lyfe, but he hateth the same in other, excepte he be  
so blynded throught intemperauncie, that he loueth  
these vnchristye manered Sardanapales, and He-  
liogabalos, or dothe hate the parcimonie of many,  
whiche be of the contrary facion. Truly vertue  
seemeth very amiable euen to them, that dothe littell  
folowe or regarde it.

**I**t was an olde meate of Catos, porrage made  
with cheese and egges. And Plini reherseth, that  
grewelle made with otmeale grotes, waes ons the  
meate of the berpe and trewe Germanes, as it is  
yet of manye vnto this daye. But we feede vppon  
straung and beiond Se vptualles, thinkinge that  
we haue so moche nede of them, that every howse-  
holder hath decreed to sell these thinges, that grow  
with vs, to bye the other with: whiche one thinge  
hath enriched the fuchers, whiche in the meane  
season, that we thus nourishe our bodies, haue al  
the money, and lykewyse all the excellent goodly  
places in Almaine. For they beinge the mynisters  
of our voluptuose luyng, are so increased, that  
ther is no prince in Almaine able to compare with  
them

them in richesse. So farre be we goone, and soo lyttel perceyue we, what thyng Germanye deuoureth and consumeth. Wherfore I thinke that he was of excellent wisedome, (yf any such was) that feared in tymes past, lest suche voluptuous and delicate lyfe shoulde enter into Germanye: wherof as euery man may playnely see, springeth so moch pestilence, and so many diseases: and ageyn perceived, that they shulde lyue quietly, that coulde be contented to lacke suche pleasures and deliciousnesse. For they that dyeste out herbes, and lyue with them, as there be some trewe Germanys yet remainynge, they are of good helthe and bodyly lykynge, but they that be spiced syngered, and belche sinamon, and smel all of cloues, and haue all theyr pleasure in goodly atyre, these be they, that are subiectes to all kyndes of diseases and euils. Howe properly therfore dyd the Satyrke poete calle the gowte, Ryche? For it medleth not with them that are poore, and drynke no wine, but it is a companion for ryche men, dronkerdes, surfetours, and delicate lurers, which as the same poete sayth, to gette swete morselles, leaue no place vnserched.

¶ And so, thoughe this countreie bringe forth that that is necessarye for the lyfe, yet as though nature had vterly forsaken them, they ran vnto straunge thynges, fetchinge their garmentes their meates and medicines from Hercules pillers, from the ylande of Taprobana, from the ryuer of Ganges, and from places farther of than these, euen almoste from the head of Nilus.

¶ The wrath of god lyghte on these deade mens heades



heeades, that fittle receyued these euyles into Ger-  
 many. For they haue done a thinge vnworthy for  
 the grauntie of the Germainys. Trewely they, oure  
 forefathers, were none suche, the whiche preferred  
 the labours and peynes of Hercules aboue the  
 fleshely lustes, aboute the delicate meates, and soft  
 beddes of Sardanapalus. But O lord Chyriste,  
 howe delycate, howe hollosom feeding is bread made  
 of rye or wheate, and grewel made of millio, orza,  
 ptisana, and otemeale porrage: Adde therunto so  
 many kindes of herbes, and so many diuers garde  
 spices, as anple, corvander, cynamome, fenell, mu-  
 sterde, neppe, oinions, leekes, garlyk, and specially  
 if we wyl beleue Plinie, perselye hath a singuler  
 good grace to season meates with. And for drinke,  
 we haue ale and biere. And for the ryche men there  
 is wyne, which is the pure and cleane drinke of the  
 erthe, as Appollonius iudgeth: so that it be vled  
 scarcelly, whether it growe in France, or vppon the  
 bankes of Rhenus. We haue also of our owne  
 bestes fleshe bothe tame and wylde, whiche are not  
 of vnpleasaunte taste. We haue frutes of trees not  
 to be dispised, howe riche is Germanie, howe plen-  
 tuouse of all meates, howe abundauntly doth hit  
 minister all thinges necessarpe for the lyfe of man?  
 Wherfore my chiefe desyre and bow' is, that they  
 neuer lacke the golwe, nor the frenche pockes, that  
 canne not lyue withoute pepper: And I praye god,  
 they may ones be brought to extrem hunger, which  
 nowe serche in al places, not for meate to liue with,  
 but for delycates and deynties, wherwith they may  
 stee vp their sweete mouthes, and prouoke theyr  
 L.ii. appetites.

appetites. Howe iustly did Galenus enuy helthe to  
suche felowes, whan he forbade al phisitions from  
the curing of dyokardes, and of them that ar giuen  
to the bealy: If suche at any tyme were sycke, for  
they by and bye (saith he) through intemperate ly-  
uing heape by agayne grosse and vndigested hu-  
mours, so that they be clesed and purged in bayne.

**T**he necessite of nature is lyghtely contented,  
sayth Hierom. Colde maye be expelled with course  
clothyng, and hunger with lyttell meate.

**W**hanne Anaxicles, the kynge of Perse was  
broughte to that necessite, that he eate drye figges  
and barley bread, than he beholdinge his fortune,  
and suche a greatte chaunge, sayde: **W**hat plea-  
sure is thys, that my regal aboundance kepte me  
from: By the whiche example we may knowe, that  
they onely lyue in knowledge of their owne lyfe,  
that lyue scarsely and soberly: And on the other  
syde, they that be giuen to the nourishyng of their  
bodies, and the pouryng in of all thinges, be as  
men erringe in darkenesse, and perceyue not theyr  
owne life, so farre are they from the life of pleasure.  
Howe be it within shorte space, whan they be ones  
fallen in to dysleases, than they begyn to feele and  
perceiue, what life they haue chose and what is the  
rewarde of the same. For as Persius saythe, whan  
the harde and stony gowte, the bzaunches of theyr  
old surfettinge, hath broken theyr ioyntes: than  
they mourne, that they haue passed their dayes so  
grossely, and consumed their lyfe so fylthily, and be  
so sorre to late of theyr lyfe to come.

**D**o we than doubt, what is the cause of all the  
sycknesse



sickenesse, that the Germaines haue: seing we may yet remembre that this pestilence and myschiefe of the bodye dyd enter with that ranke and riotous lyfe. For here we do nowe soo gyue our selves to hoozes and pleasures, that we seeme to strue with other straunge people for the maystry of filthye luyng, as men doo in games for the beste wager. And for this purpose we haue certayne mynisters verie expette. These gette and conuey vnto vs from the farthest partes of the world prouocations of glottonye. These byng in from farre, with meruailous delite, bothe to eate, to drinke, and also to clothe our selves with. Wherin seinge they haue long and many dayes cōtinewed, to their owne (as I sayde) great aduauntage, they haue made some so delyciouse, that whan they be here in Almayne, they muste drinke wyne of Cosse, they muste haue meates oute from Italie, and contrary wyse, whan they be at Rome, they vse wyne of Rhene, or that whiche Accarius bringeth forth. O peruerse custome of luyng. O mischypesse, worthy to be hated of all men euen so moche the more that they be byscoppes, whiche do these thinges, and are the ryngeladers ther vnto. Suche maner of persones I beleue do despyre of god, as Aristotle writethe of Philoxenus, to haue the neckes of cranes.

**A**ristophanes reproueth y tables of the Syracusanes, and the voluptuous aboundance of the Sibarites. If at that time he blamed such thinges what wolde he say, if he nowe lyued, and saue our banketting and feasting, our quaffing, & drinking. Therefore as manye as couerte vertue and know-  
L.iii.
ledge,

ledge, lette theym take hede, and harken to Pythagoras, which saythe: that a man, that riseth not above man, can not taste or attaine any hygh thing, that is to say, as long as a man lyueth vnchastely and dissolutely, he shal neuer do any greatte thing with witte or mynde. The most hollosomest feeding for man (saith Plinie) is one maner meate, the heapinge of dyuers tastes is pestiferous, and sawces are worse than that. ¶ Persius well perceyued these thinges, whan he thus spake in greate mode. Thou woldest haue lyttel ioyntes, and a hole body in age. Ye but the fulle dysches, and the fatte deyn-teous, wille not suffer the goddes nor Jupiter to graunte therunto.

¶ And Cicero bringeth in Cato sayeng: that a ly-bidinous and intemperate pouth, maketh age verie feeble. And he aduisech and counsaileth vs to eat and drinke so moch as may susteyne the body strength and not oppresse it, thinking that nothinge can be so vnfrendly vnto the mind of man, which he calleth an heuently rewarde and gyft, as voluptuousnes is. For as long as lust and pleasure beareth rule, Temperance can haue no place: Neither vertu may beare any stroke, where luste and pleasure raigneth. And therfore he iudgeth, that we ought to giue greatte thanks vnto age, whiche causeth that we lyst not to do that thinge, whiche we oughte not. For voluptuousnes, saith he, beinge an ennemye vnto reason, stoppeth and letteth all good counselle, and blyndeth the eyes of the mynde, and medleth nothing at al with vertue. And therfore he thinketh, that olde men are happy,  
 which



which whan they lacke feastes, ful dishes, and the cuppes ofte walkyng, they lacke also Drunkenness, rawenes of stomake, and be not combyed no; vered with dreames, whiche maner of thinges, accompanye them that are gyuen to suche wantones. For Jerom saith, that diseases come of to moch eating.

**T**here is a preaty ieste, of a certane phisition of this countrey, which had a sicke man in cure, that had runnyng legges, and that not withstanding was giuen to banquetting and drinking mightily, and yet complayned that his medicines preyayled not, And that his soores ranne faster, than they did at the beginninge: Truly sayd the phisition, they wold cease runing out, if thou woldest cease powring in

**G**alenus affirmeth, that þe greate chuffes, whose lyfe and occupation is feedinge, may neuer lyue longe, no; be helthefull, and they; myndes be soo wrapped with ouer moch bloud and fatnesse, even as it were with myer, that they haue noo maner heuenly meditation, but do alwayes thinke vppon eatinge, drinkinge, farting and shrytyng.

**T**he old Romaines called that feding necessary that was slender and sparing.

**A**nd amonge the grekes lyttel meate was moch commended by the wyting of many.

**T**he Esses, which were a certaine sorte of philosophers amonge the olde Jewes, are lauded of Josephus, bicause they had touned their daily abstinence into a custome, and an nother nature. The same Joseph prayseth the continency of the phariseis. He that wolde ones haue had vs destroyed,

I thinke hathe desired, that this custome of lpying myghte enter among vs. And therfore seing Marcus Cato (as it is wytten in Dlynpe, dyd take great care and feare, lest the Grekes shuld inuade Italy, with their wanton and voluptuous lpying, wheiche of oure forefathers hathe prouided, that none of these spyses and sylkes shulde be solde in Germania: fare wel pepper, far well saffron, fare well sylke. O: if there be any vse thereof amonge other nations, I praye god that this nation neuer knowe it, or see it. And Chyste sende our countrey men this minde, that they may cal home agayn the frugalyte of theyr elders, and facion them selves to their honest sparinge.

With what stoute stomake doth Anacharsis bolste the order of his lpyunge? Unto me (saith he) hunger is a sweete morselle, the grounde is my bed, a cloke of Scythia (that is a beastes skyn) is my garment.

Sober Demosthenes draue dyōken Aeschines out of the cytpe. Socrates hatynge the tauerne haunters, and suche as haue all theyr delyte and pleasure in their thyotes, sayd: Many men lpye to the intente to eat and drynke, but I eat and drynke to lpye. O very wyse man, and woorthy so to be taken by Appollos commendation.

And this sayeng of a greeke poet is to good to be forgotten: Thou thy selfe muste rule the byrdell of thy bealpe.

What sape you: whatte maner felowe thynke you Epicurus was: whome all the world persecuteth, as a felowe of pleasure, whiche put the highest felicitie



felicitie in pleasure: Truly what so ever it be, that he made so moche of, he ment in the onely vse of breade and water, and dyd moch commend slender lpytinge, and suche as may quickly be gotten. And wytyng vnto a certayne frende of his, he sayth, Sende me a lyttel chese of Cithydy, that I may, whanne I wol, fare somewhat moze depnteously.

¶ Anaragozas saythe: He that eateth sauourly, nedeth but lyttell meate. Porphirius willeth the mynde to be clenfed and purged with abstinence. And Philostrate wyteth, that Porus the kyng of Inde, was exceedinge strong and mighty, not withstanding he neuer fed but vpon bread and water. Masinissa lyued .cx. yere without anye maner delycate feeding. And Mithridates, kyng of Ponto, which kept warres with the Romaynes .xl. yeres, vfed to eat his meate standinge, so farre he was from our fascion, that he wolde not lytte downe on a softe quoshen.

¶ Titus Lpyus wyting of Anniball, sayth: He measured his meate and drinke after the nede of nature, and not after pleasur: He had not the times of watching and sleping distincted by the dape and the nyghte, but whan his businesse myghte spare him, than toke he his reste, and yet not suche as is caused with a softe bed and silence.

¶ And amōges the lawdes of Augustus Caesar, this is the chiefe, that he was content withe littell meat and drinke. But we had leauer order our life after the facion and maners of gluttons and pleasant felowes, lpytinge contrarpe vnto nature, to the destruction of both body and soule, and to the  
 ¶ preservation

preservation of them bothe to sette before vs these examples of lyfe, so noble and so helthfull. And I pray you the Turkes and other, that are not of this our religion, wil they euer desire to become christen menne, whan they see vs thus to lyue: But I truste that oure nation wylle ones at laste beware and ware wyse agayne, beinge taughte with our owne harme.

**C**ome agayne vnto oure purpose. And for so much as I haue spoken of abstinence and slender fare, I wyl shewe whatte I thinke of him, that ordereth him selfe after this diete, whether he may be restozed, whiche some men do thinke, euen without the drynkyng of Guaiacum.

**Whether a man may be restozed by this dyete onely. Cap. xx.**



If theim that be good, ought to be none euill oppynion, neyther suspition: But trewlye these comon phisitions be soze greued, that this medicine can doo so moche, and that it alone can do it, euen without theire medlyng. They fume very soze, that so many in euery place be sodeinly holpen, of whom they trusted to haue had a perpetuall expens and continual lucre. Wherefoze they sturue very stiffely, fearynge lest in tyme to come it shall take away the truste that men haue in theym. They haue spoken of late certayne tryfelyng and vayne wordes, whiche if they spake as they thoughte, muste be ascribed to theyr ignorance: but yf they speake it of enuy,



Enuyp, than vnto their mischeuous mind. They say,  
 that a sicke man may be recouered onely by this di-  
 ete and order of life, which is prescribed in this cure  
 of Guaiacum, though he neuer drink of this deco-  
 ction of Guaiacum, nother receyue any other medi-  
 cine. And I my selfe haue sene them, that haue pro-  
 mised, that they wolde sethe þe shauinges of Juniper,  
 and of oke, or alsh, or pyne tree, or all these together,  
 and they doubted not, but that they wolde with these  
 helpe men of suche dyspleases, as well as with this  
 decoction of Guaiacum. Where vnto (all though  
 I suspecte theyr malicious intent) yet I praye god  
 sende theym as good fortune as they wolde wythe.  
 For what could be a greater commoditie vnto this  
 nation, than to haue suche a remedy growynge in  
 our owne woodes, whiche els must be fet from so  
 farre. But I greatly feare, lest they go in vayne  
 about this theyr cashe promise, both bycause I  
 thinke this to be a greuouset disease than may be put  
 awaye with hunger, without any other medicyne  
 ministred, specially after it hath fastened his rootes  
 depelpe, as for the most parte it is wonte to do. And  
 also if these trees, which I spake of, could do any su-  
 che thing, theyr vertue and power I thinke shulde  
 not haue gone so long vnknownen, seying they grow  
 here among vs. Neuer the lesse I am contente, they  
 make a pofe. For what other thing hath a phisition  
 to do, but daily to fynd out somewhat, and to know  
 by experyence, and to serche what wyl helpe euerpe  
 greife and syckenesse? But this thyng I wolde all  
 shulde be admonished to beleue, wherof I spake  
 before, that the helpe of frugalytie and scarfenesse,

This Juniper  
 oke Alsh and pine  
 Free may be good  
 but I want pofe

as it is greate in other dysleases, so it is, and that specially, in the frenche pockes, but yet not so great, that it may amend the bloude that is infected and corrupted throughe the venoume of this disease, without such medicines, as haue theyr power and strengthe to do it. As by example: If two kepte war together, and the one of them opteyned of me, that I shoulde not helpe his aduersary: verily I may impute vnto hym, that I hurte hym not, but that I haue holp him, I may in no wyse. And lyke wise the absteyning from meate & drynke, as it doth not take away the disease, so doth it not nouryshe. As one myght say, that he nother bounde a person whā he might, nother losed him whan he might not. I haue shewed you, that many haue ben restored to thei helth from the goute and iointe ache, whan they broughte theym selfe to a more slender and a sobye diete, and absteyned from wyne and women: but I neuer thoughte so of the frenche pockes, and the maladyes that folowe therof. For that entreth so depe, that it can not lyghtly be plucked vp, and spredeth so brode, that it can not with a lyttell thing be broughte together, but it so infecteth the hoole body, on which it ones catcheth hold, that it can not be rased from any parte alone, but whan it is dynt out from the hole, as at one brynde or plucke. Beleue me, that haue proued many thynges herein to my greate hurt, if any man moughte haue auoyded this euylle with sober and frascle lyuyng, I had auoyded it longe sens. For by the space of. iiii. hole yeres I kept my body as lowe and as lean as coude be, in so moche that in that space I felte no greafe of



my dyscase, but yet I was not cleane ryd from it. Neuer the lesse go to ye noble promisers, seethe ye allhe, make ye redy iuniper and pine tree, and take bore to, yf it please you, and hojne beame and plane tree, and ye shal get ryght great thanke of all men, if thzough your diligēce we may haue here at home that we muste elles seeke so farre of. Ye and ye shal do moche moze fō vs, than the Fuchers Gulde, though they made peppet or cinamome to growe in this countrepe. And so gladly as I wold receyue this thing at youre hande, if ye wolde euer gyue it forthe: so before ye gyue it, I wyll not beleue, that ther is any suche thing in you, noo I wyll not soo moch as hope for it, seyng I haue gaped so oftentimes in bayne lokyng for those golden hylls.

**H**ow a man must order his bealy in this cure. Cap. xxi.



**A**t the tyme of this cure the bealy auoydeth very lyttell and hard, & that with moche a doo, and that is not onely by cause he eateth lyttell, but also by cause the nature of this medycine, is to dye and byndeth. Nowbeit I haue herde say that this thing hapneth not to euery mā a like. For some say that anon after the beginning they were lose belied, and some were so contynually: whereof I dyd meruayle. For in these. xl. dayes it neuer went from me soo moche as ones, but as it was compelled. For in this diete it may be kept to the. v. or. vi. dave, without any leoperdye: And than in the mornynge the

Chauncage of this Guaiacum sodden in water, must be dronken to the mountenaunce of halfe an vnce. And if it moue not at the fyrst, it muste be gyuen agayne the next day, and so the thyrde day, and if it helpe not so, ye muste than poure in clysters vnderneath, or suppositoies prepared for the nones. For the bealy must nedes be losed. And if a man wil lose hym selfe by drynkpnge or eatynge Cassia, I thinke he dothe not moch amisse, so that this be doone but ones, and that moynpng let hym not drynke Guaiacum: I wold not that he shulde be eased with vomytes: for they make the body colde: and (as Dlynysayth) they be euyl for the eyes, and specially for the teeth. There be many thynges in this cure, that stop the bealy. fyrst by cause the body is emptyed in the beginnyng with a purgation, and than bycause there is a lyttel meat receyued. But as this place is closed and shut from eiections, so is there somwhat in the meane season, other by sweattynge, throughe the strenght of Guaiacum, that expelleth thynges hurtfull and superfluous, or elles in the vryne, the which is moze moyst than that cometh of the meat. And one thyng is greatly comfortable, that in the tyme of this cure there chaunceth no swellinge, nor there are no peynfull thynges or aches felt, nor the taste cometh not bytter, nor there riseth no lothyng of meate, nor vaporous breathe not lyghtly ascendynge from the stomacke to the head, as in other diseases. And that the paciēt is purged it is easily perceiued by makynge of water: nor to the intent that shuld be doone, none other prouocation shuld be sought. Now byt I speake a lyttel of sweating.

Howe



**Howe in this cure one may be moued  
to sweate. Capit. xxii.**



**I**f the pacient can not sweate, some thinke that meanes shuld be sought to prouoke him thereto. And therfore they caste on him many clothes, and let him lye thre or foure houres couered hotte. And though this amonge all thinges that we suffre, be one of the hardest: yet I felte euen to the very saynting, that so chaunceth no faillyng, al they that were cured with me, indured it mooste greuouesly, and they sayd, that this was the hardest thinge in all this cure. But if I myght lausfully say my mynde herein, almoste I dare not shewe that that I haue lerned: I wolde no man shoulde be prouoked to sweate, saue that the patiente shal as the thyng requirer, keepe his bed thre or foure houres, and passe not, and let him be couered, but not with ouer many clothes, nor to lye ouerspill and stee not: but in any wyse let him not be put to moche vexacion. And I think verily, that as wel in this cure as in o- ther, & phisitions of my coutry do many thinges fondly which ought not to be done. For as this medicine of it selfe causeth one to sweate, euen so hit will not abyde compulsion. wherof this may be a deu- pious, that I perceyued my selfe no soner to sweate, whan I was couered with thre or four furrer, than whan I had to wyse me but one couerlyd. But this I wold ye shuld vnderstand, that this pacient must nedes sweate, and if it wyll not come naturally, than it must be prouoked meanely. For I allow nothing that

that is forced. And I warne you, that ye eschewe those, that are wonte to tolte the bodies at the fyre, or that wolde haue the stewes ouer hot. For suche heates distrote the bodies, and dye by the humours that nouryche the strengthes. And where I sayde sweate must be prouoked meanelly, or easily, it must be thus taken: that yf one be wyed with the clothes of one bed, so that the lode of the clothes greue him not or erke him: I suppose through the operation of Guaiacum, he shall sweate inoughe.

**C**how this medycine shall helpe, and whether it healeth men sodainly, or at leysure. Cap. xxiii.

**B**ut now I suppose, it is hgh tyme to declare, how the effect of this medicine may be perceyued and vnderstand, and whan the patientes begynne to mend, and whether this curing be sodeine and swyfte, or late, and slowe. wherin, as I vse in all other, I wyll open to you those thynges that I my selfe haue both sene and knowen: but this I warne you of before, that if it haue chaunced other wyse to any man, than I wote, that he lay not the blame in me.

**I** haue lerned, that Guaiacum helpeth by lyttel and lyttell, and not sodainly, and gothe forwarde fayre and easily, and not violently. For it is so farre from the trowth, to thinke that it helpeth one sodainly, that somtymes from the fyrst day to the. xv. the disease commeth so sharpe, and the peyne and ache so  
aug.



augmenteth, and the sores so enlarged, that a man  
wolde thinke hym selfe in worse case duringe these  
daies, than euer he was before, eyther bycause than  
the disease is rooted vp and drawen from the inner  
partes, and the rooting vp is peynfull, or elles that  
the alteration, whiche than is caused in the disposi-  
tion of the body, breking out with a great violence  
& shaking, putteth a man to greuous paine. For vn-  
doubtedly this medicine draweth out this mische-  
uous disease by the roots, & that doth it vnto some  
forthwith after they begin to take it, & to some other  
it taryeth a longer time: but it doth so to no mā before  
the .vii. day, & to many (as it dyd to me) after the .xx.  
day, if it tary longer et hit work this effect, than the  
defaut is otherwise in the patientes, whan they wil  
vse excelle in feedyng. In me (as I sayd afoze) the  
faute was in lethynge of Guatacum, for by reason  
that the phisicians in preparinge therof, made it  
smaller than they shulde haue done, I was the lon-  
ger et it wrought on me. And I haue hard phisitios  
say, that according to the complexion of the bodies,  
it worketh soner and slowlier. And this is sure and  
certaine, which thyng Stromet ofte affirmed vnto  
me, that if they, whose wytte is moze subtylle, and  
are ryght attentuely giuen vnto study, happe to  
fall sycke, theyr diseases shall be moze vehemente,  
and longer continue. And many thynke, that it skil-  
leth greatly, as wel in this disease as other, in what  
places of the body the syknesse shuld chaunce, for  
the right parte is moze healeable than the lefte. By  
cause saith Alexander, by larger exercise the matter  
is stopped, and made moze apte to heale. Also they  
say,

say, it is more hard to heale the uttermost parties, because they be farre of from the body, it is longe ere they can be nourished and fedde. And there it is to be taken hede, whether the grieve doth ascend or descend. Celsus sayth, that what so ever grieve goth downe warde, is the more curable. And agayne: All grieve, which procedeth upward, is worse for the medicine to come vnto. And that such diseases, that chaunce in our secrete parties, as they are moste plentyfull and sharpe, by reason of inflammation (where vnto those parties are specially subiectes) so are they forth with and soonest healed. Whiche as in all other medycines they maye be moued, so for the newe vse brought vp of Guaiacum, I wot not whether it be alway so or no. But this let every man take hede of, that where so ever the grieve be, and with what so ever kynde of the pockes they be peyned, that they prepare well Guaiacum, and after they haue dronke so long therof, that it be spred and runne in to the veynes: than ye may be sure they ache lyttell and lyttell goth away. And other while the ache cometh agayne, and is more sharp and paynefull, and goth away agayne. For after it ones begynneth to swage, and than waxeth soze and paynefull, it endureth not longe. And they that haue sozes, shall haue the fleshe eaten away about the sozes of a greate breadth. And that is a token, they beginne to heale. For vnto me it chanced, as it neuer did afore, that aboute the .xxv. day my legges were eaten so bare, that ye might haue serue the bone the breadth of a mannes nayle, whiche thyng put me in greate feare: but with out any  
difficultie,



difficultie; within a fewe dayes after the flesh  
grew, and was restored againe. And by this I per-  
ceue well, that the nature of this medicine is to  
purge and cleanse the sores vnderneath and vnder  
the flesh, to proue and shewe forth the vertu ther  
of. Hitherto haue I seene fewe or none, whose sores  
were cleane healed, that were kepte close till they  
healed. And therefore I haue hard many expert ther  
in say, that than Guaiacum maketh an ende of his  
operation, when the patient returneth to his meat,  
and in euery thng taketh againe his olde custome  
of luyng. I told you befoze, that it was necessarie  
for me to kepe in till the. xl. day. All thynges well  
pondered, I perceue that this medicine requirerh  
a longe season to worke perfectly. For the nature of  
this medicine is not to bryake or plucke awaye the  
bloud, but by litel & litel to amend and purify it (in  
whiche bloud beyng corrupte, consisteth al the force &  
strength of this disease) & to expel and diuid fro the  
body y hurtfull humours, that are nourishmentes  
of this disease, from some in their brine & sweat-  
tinges, and frome other some in their sieges. And  
when of this disease a manne begynneth to ware  
whole, than the first operation of Guaiacum is to  
make a man to sweate, and secondely by the passages  
of the brine it purgeth, by which meanes it fetcheth  
out and boydeth meruapulous foule filthynes. And  
than the handes and feete ware meruailus colde,  
in so moch that they seme to haue no heate in them  
at all. wherof physicions say this is the cause, that  
thanne this medicine draweth the heate from the  
vtter partes to the inner, the which inward partes

And

after

after they be warmed and made holte, than the heate spredeth it selfe in to the outwarde partyes. For this, without any doubt is proued, that theire lymmes, that be healed with Guaiacum be moste hotte. And syre oz seuen wynters nexte folowynge, my legges and fete wolde be so colde, that I coude neuer get them warme ynough, thoughe I wrapped theym in neuer so manye clothes, nowe they ware so warme, that with a verry thin hose oz such like garment, I put away the colde. These thinges thus vnderstad and knowen, we must come to this point, that is to know the operation of Guaiacum, and agaynst what sicknesses it helpeth.

**¶** What power Guaiacum is of, and what sicknesses it helpeth. Cap. xxiii.



The moste princypall and the chieffest effecte of Guaiacum is to heale the frenche pockes cleane, pluckynge them by the rotes, but specially whan a man hath bene diseased with theym of a longe tyme. For I haue sene them, that many a daye laye soze peyned with the pockes, soner and better restored vnto theyr helth, than they on whom the scabbes began newly to appere. Not that on those newly dysleased, any thyng shoulde be lefte vnhеaled, but that the curynge goeth forewarde more hardely, and the dyslease sicketh faster and is more greuouesly plucked out. For Guaiacum doth resolue and dissipat meruailously swellynge, gathering together of yll matters, hardnesses, bumps,



pes, and knobbes. fluxuous or runnings it bitterly  
taketh away, either consuming or turning the same  
an other way. It causeth the sores to impostume  
without any maner of grieve. And yf any thing lye  
hyd within, it rooteth it out. And soo of some (as it  
dyd to me) hit maketh the bones bare, of some it  
sheweth the synewes, and breaketh the baynes, or  
eateth most depely in, and it healeth these partyes,  
that be infected with this dyscase, and with suche  
synche and filthynesse, that the sauour can not be  
abyden.

¶ And therfore the Physitions say, that the ver-  
tue of this medicine is to heat, to dry, and to amend  
the fautes of the bloud and of the luer: but it wo-  
keth all these thynges with suche a temperaunce,  
that indifferently, whether the cause be hot or cold  
it easeth the patientes. Wherefore with the drynes  
therof, it restraineth the flite, destroying the hurtful  
humoures that flowe out, or elles plucketh by by  
the rootes the cause of theyr begynnyng, and resto-  
reth agayne the good disposition of the body. It  
both extenuate fleume, and the poores or passages  
of the veyn, that chaunce many times by perbuctions  
to be shut, and also other in this disease it openeth,  
ye and prouoketh & compelleth the brine to make  
and haue way. For the which skyll some thynke it  
helpeth them that haue the stone, and that it com-  
pelleth the stones to issue out of the bladder. I haue  
experience, that hit greatly minisheth blacke coler.  
And therfore it maketh a man more gladson, and  
quencherh anger. Undoubtedly hit hath a greater  
vertue agaynst melancoly. And hit taketh awaye

turnynges and droppynge, and it lyghteneth his  
 heuynesse, by heatynge (as it may be thought) the  
 brayne. It is sayde, that it amendeth soores, which  
 were before ylle healed, howe so euer they come, and  
 curteth agayne the scarres. It amendeth the lean-  
 nesse, which hath long continued in the body. And  
 therfore whan this cure is done, men war very fat  
 all their lyfe after. They say it hath a maruailous  
 vertue against the stynkyng of the mouth, and doth  
 amende the grieve of the breath, whych also cometh  
 through the faute of anointynge. It helpeth the in-  
 ward parties, and specially the stomake, the which  
 it hole reneweth, and maketh the brooking as good  
 as euer it was before. His effect is excellent for the  
 members that be fallen away and dymynished, it  
 encreaseth them, and fylleth them vp; it stretcheth  
 forth the synewes that are shronke, and those that  
 be lose it fastneth and maketh stronge. It is also  
 proued, that suche parties as through this disease  
 be made dead and without feeling, are again quic-  
 kened and brought to their oulde felynge and lusti-  
 nesse. I sayde before, that as to wching the bealy it  
 varied. For some it dyd bind, and some it made laxe  
 tyll they were wery. And agayne, some it dyd bynde  
 in the begynnyng, and afterwarde hit loosed them,  
 and made them lanke helyed. And that the verve  
 chaupnges broken as smalle as coude be, to the  
 mountenaunce of halfe an ounce, was gyuen in  
 drinke to prouoke a spege. I haue also sayde, that  
 the measure thereof is not gyuen after the propor-  
 tion of his strength, that receiuethe it. For it maketh  
 not oone weaker whan it is mynyshed, And now  
 this



this one thing I affirme, that if it be. xlii. times sodden; yet is not all the vertue gone out. wherein I doo not beleue other men, but I my selfe haue proued it. Howe be it I denye not, but the fynte broth is moch stronger. Some there are, that stedfastly beleue, that it is very good for fistules and cankers and for the pappes. that be eaten with cankers. Certayne it is, it helpeth them that fetch the theyr wynde with peyne, and can not breathe, if that fault come throughe this sicknes, or throughe anointing.

¶ And for as moch as I haue shewed before what euyls come with this sycknesse, it were but labour in vayne to repeate them, which all it taketh away, distroiethe, and vanquyssheth as I before tolde: and that (yf they be olde) very lyghtly. And in lyke manner it helpeth the gowte. For I my selfe haue sene two redored to helth, which were sore vexed in their feete: but yet the phisitions say, that it helpeth onely those that haue gotten the gowte throughe colde, which thinge I leaue to them to complayne of.

¶ It is also an helthfull remedy for the palsy, and especially whan it is newe and lately begunne. For than it quencheth and dysyueth it away: whiche thing I doo wyte vppon the reporte of saythefulle and sadde men, that haue knowledge therof. For as for me, I dyd neuer hitherto see any that was so deliuered.

¶ Riccius tolde of a leper, the whiche though he were not cleane deliuered by this medycyne, yet was he made moche better and cleaner, and such a man as men myghte suffer his company: soo that Riccius iudgeth, that this medicine is able to hyde  
and

and stoppe leprosy, though it can not take it cleane away. But if this cure were vsed ones agayne or often, than he beleued, that the great hurte of that dysease shulde be put of for alonge tyme. And more ouer he had great hope, that if this sicknesse were thus preuented in the beginnyng, it myght vnterly be purged and clenfed, and the sycke restored. And for as moch as this medycyne hath vertue to drye vpper, some go about to mynyster hit for the water betwyxe the fleshe and the skynne, which is called the dropsy, the ende wherof we looke for. It is well knowen to be profitabie agaynst the falling euill, as the phisitions say, if the dysease be of a cold kind. I haue seene them that were inwardly dyseased and greued with many other sicknesses, that were of an euill and corrupted stomacke, and could but badly dygeste, and whan they wolde recouer them selves from theyr longe feblenesse and spickelnesse, and repayre agayne theyr strengthe and helth, haue prepared them selves vnto this cure, the phisitions not aduysing them the contrary. And Rycius approueth the same in many. For so moch as he knew (as he sayde) that a hoole man or but littel accased, myghte come vnto this cure without any hurte: and he dyd perfectly beleue, that the good lykynge of the body was kept, preserued, defended, and confirmed therewith. Let it now contente you, to haue harde spoken these thinges of the helpes of Guaiacum, of the whiche if any manne will aske me the causes, I will send him to the phisitions that be experte. For as for me, I professe noo such thyng. After yet dyd I begyn this booke, to thentent that



that I wold by and by geue a reason of these thynges that I wold wyte, but this thyng I promysed, what so euer I founde of Guaiacum, and perceyued by experyence, other in my selfe, or in other, and what so euer I had eyther sene or herde of other, that wold I saythfully and truly put in wrytynge, leauyng an occasion to many after me, to declare the thing as it is worthy. And nowe that all menne may knowe, what Guaiacum hath done in me, I wyll shewe in what partes of my body, and after what falcion I was diseased.

**W**hat diseases this remedy hath taken from me. Cap. xlv.

**B**Y this one chaunce it is knowen, that we oughte not to dispaire in any bodily disease, though we be brought neuer so nere to deathes dooze. For howe many were we, after the phisitions had giuen vs by, & were restored to helthe through the sodeyn and (as a man wold say) the heuenly helpe of Guaiacum?

**I** knowe one my very sure frende, which whan he saw me so bitterly vexed with this sickenes, that for peine I coulde nother rest by nyght, nother eate by day, aduised me to kyll my selfe, seyng ther could no remedy be founde, and my body semed to droppe away in filthy matter, to my great peine and sorow, and no hope at all of recouerye, sayeng to me, it becommeth & to be deliuered from this euill, whether it wyl or not. But he had forgotten, that we were  
D
christians,

christians, and remembred to well, that we were  
 frendes and louers. For hit is our part to beholde  
 all thinges in theym that witnessed in tymes past,  
 whome we nowe call martyrs, vnto the worlde, our  
 sauiour Chyiste manfully suffyrnge for his sake  
 great turlmetes and peines. Now be it, if any thing  
 may cause a man to longe for deth, truly it is the  
 tourment of this sicknes. For I utterly deny, that  
 euer the father of Lycinus Cecyne, suffered any  
 suche sorow or payne, whan he slew him selfe with  
 the iuyce of Papauers, Or that euer any other,  
 which dyd lykwyse, felt so intollerable euyls, as  
 this sickenes causeth. For this pestilence besydes  
 al his veracions and tourmentes (which passe farre  
 all other) onely with his fowlenes and lothelynesse  
 is able to make one wery of his lyfe.

¶ Whan Speusippus the philosopher was ones  
 plucked and drawne with the palsey, that he disap-  
 red to escape, and than mette with Diogenes, and  
 bad him wel to fare and good helth: Diogenes, they  
 say, answered, sayeng: And thou lykwyse fare-  
 wel in no meanes, seing thou art such one, and canst  
 be content to lyue.

¶ The same Diogenes, that was wont to be so  
 styffe a philosopher, what trowe ye, wold he haue  
 sayde, if he had beholde and sene me, whan I was  
 lykwyse vexed, as they that had the palsey, and be-  
 sydes that, was so lothelome both in syght and sa-  
 uour, that all were greued with me, and some dyd  
 hate me: And yet I dyd liue, and had some hope, al-  
 though I had ben oftentimes deluded and mocked:  
 through the greates promyses of the physicians. And



lest any man shuld thinke, that my dyscase was euer  
 ther light oz in one part onely. I will shew in what  
 tasyng I was. fyrst, I could do nothing with my  
 lette foote, for there had this euylle dwelled . viii.  
 yeres and moze, and in the mydlegge, where the  
 thynne is couered with flesh very thyn, there where  
 soozes inflamed throughe the inflammation of the  
 fleshe, rotting with great ache and burning, and as  
 soone as one wared hole, an other brake vpp. for  
 there were many, here some and there some, whiche  
 coulde by no helpe of the phisitions be brought to  
 gether in one.ouer them was a knobbe so harde,  
 that a manne wolde haue thought it a bone, and in  
 that was excedynge payne and ache, beating and  
 pricking without ceasynge. There was also verpe  
 nyghe to the ryghte ancle aboue, a certayne swell-  
 ynge and gatherynge, which was also hard lyke a  
 bone, and was the oldest of all, wherein remayned  
 the remenauntes of this pestilence freshe and new  
 ryfen.

¶ Whā þ phisition went about this with yron, with  
 fyre, with hot yrons, oz with any other instrument,  
 they profyted nothyng: some tyme it was swollen  
 very behemently, with great payne and akynge,  
 sometyme it asswaged, and was gentyller. And it  
 greued me lesse, whan my foote was holde toward  
 the fyre, & yet wolde it not suffer to be couered with  
 moch gear: it ran so that a man wold haue thought  
 it wolde neuer haue bene stopped. And as often as  
 I wolde rest oz stonde vppon my foot, my payne  
 was intollerable: thanne backward, the calfe and  
 knee were meruayllouse colde, and as thynges

deade. The thyghe was cleane woꝛne awaye and  
 consumed to extreme leanness, and the skyn was so  
 thin, that there seemed nothyng els lefte to couer  
 the bone with. Moreover the iointes were so louse,  
 that longe tyme I had moche adoo to stand alone,  
 and to be shotte: the oone of my buttokes was but  
 a thing wethered away. In my lefte shoulder there  
 was such peyne, that I coulde not lifte vp my arm:  
 the extreme partes of my shulders were weake and  
 worn very styffe: in the myddes of the brayne of  
 myne arme, ther was a swelling as moch as an  
 egge, and as for the reste of myne arme even to the  
 very hande, was cleane woꝛne away. And on the  
 ryght syde, a lyttell vnder the lowest rybbe, there  
 had I a soore, which was not in deede peynesfulle,  
 but it boyled out certayne fowle and synkyng  
 matter, and issued very fythly after the maner of  
 a fistule with a narrow mouth outwarde, and in-  
 warde it was of a large holownes. And aboue him  
 ther was also an other as though a bone had ben  
 bredde there vpon a rybbe. And to conclude, I dyd  
 playnely feeble a streame and issue come downe be-  
 hynde from the top of my head vnto all these. And  
 where it began, the least touche in the worlde made  
 my head to worke as though the brayne panne had  
 ben broken, nother myght my face be turned backe-  
 warde, but as it was turned with the houle body.  
 This one thyng yet wolle I not passe where from  
 yf Guaiacum had deliuered me, and done nothing  
 elles, yet ought I to haue lauded and praysed his  
 vertue greattely, and that is nooneslepe, which I  
 coueted so deadly, & was so moch gyven therevnto,  
 that



that almost in sixe yerres space, there shaped not one day, whan the phisitios cried out vpon me, saleng: that was the cause of all my dyscasses, and yet I coulde not refrayne my selfe from it. But nowe is that goone so far from me, that I trow if I shulde enforçe my selfe to slepe in the day tyme, I coulde not. With all these, and so great cupylles all though I was so maistered, that all men dispeired my helth: yet my good aungell (I beleue) wylled me to tarry and loke for somewhat. And so throughe the helpe of Guaiacum, I am bolde nowe to lyue, and to drawe breath agayne. Whiche mynde god gyue to all good menne, that they neuer cease to hope and truste. As for me, I repent my selfe in nothyng, and yf by any meanes longe lyfe myght be graunted vnto me, I haue great hope, that I shulde lyue hole, sounde, and lusty. And of this disease and of the remedye of Guaiacum, I haue wyten these thynges, that came to my mynde very faythfully, truly, and as my lernyng wolde suffer me, and here wold I make an ende, if I thought it not necessary to admonyshe them, that shall rede these thynges, howe after this cure the sycke must be ordered, as to whyng the order and maner of theyr lyuyng, which thyng I wyll performe and that breuely.

**A**s touchyng the order of lyuyng after this cure is past, what is to be obserued. Cap. xxvi.

**I** Gaue warning before, that after this cure is past, if the paciēt is departed out of the clouster of this medycyne, wherein he was close kepte, he must vse

DE MORBO

consequently in his luyng a certayne dyet and order by the space of .iiii. or at the lest .ii. hole monthes. And now that we be come to the very ppropze place to entreate of the same thynge, I say that it is so necessary to be done, that who so euer hath recovered his helthe, except he afterwarde take good hede, dyligently obseruynge many thynge, and lye for a space vnder a certain rule, as though he were yet shut vp: I say plainly, that his helth shall not long endure. And therfore thre monethes are appointed vnto suche as were eyther greattely consumed and lowe brought in their spckenesse, and had many issues, and auoyded moch, or els were soe hurte in theyr sinewes and lymmes, or be so weakened in theyr body, that a lyttell tyme can not be suffycient to gather vp perspely theyr crōmes agayne. And on the other syde, they that be stronge, and not so farre gone, nor broken, vnto such .ii. monethes, after theyr setting out are ynough, as it is thought. But by cause I wolde prouide surely for them that wyl folow me, I wyl aduise them to obserue and keepe this pscript very longe, and to begynne with, they shal absteyne them selves long tyme from the flesshly acte: By cause they that be recovered throughe Guatacum, haue theyr bodyes very tender and vterly weake as yet, as though they had ben lately newe bozne: And therfore if they shulde haue the company of womanne, whereby the newe gotten strengthe is weake and grene, and not yet tyed: it wolde by and by dissolue & destroy the strengthes and myghtes of all the members for euer. And for as moch as the vse of carnall copulation byngeth  
into



Into peryll not one member by hym selfe, but all the hole body at one choppe: what other thyng may we say, he pretendeth, that medleth carnally with women (being so febled) than willingly to sle him selfe, or at the lest speedily to destroy his natural strength, and playnly cast his helth away.

¶ And if some be forbode the company of women, which be neuer the lesse of good liking in body, and haue no disease at all: How moche ought they to auoyd and fle it, that thus haue lost theyr helth and myght, and must labour al that they can, to repayre the same ageyne: And if befoze .xiiii. yere of age, none is stronge ynough vnto that act, bycause his strength is not full furnished to put so ieoperdous a thyng in experyence: How than ought he to beware and take hede, that is thus nowe bozne agayne, and hath so yong and tender a body, that he offer not hym selfe to be rashely plucked and tozne, befoze he haue receyued his strength, and is well hardened therein.

¶ The next poynte herevnto is this, that though they shal haue a gredy and sharpe appetite to meat, beyng emptied with contynuall hunger, yet they must resyst the same, and as moch as may be, to behaue them selfe very soberly and scarcely in their feedinge. And therfoze they must first vse very lyttell meate, and after ward some what moze, going forth by littel & littel, so that there may be a good space er that they come to theyr old custom of eating, exercysynge them selfe softly, begynnynge no newe thyng hastily or sodenly, vttterly absteyning fro all wynges, except it be fyrst delayed with moch water, and be  
also

# D E M O R B O

also of it selfe small & of good saour and clere, and yet so very moderatly. Let him also, that is cured, be well fensed agaynst the violence of the ayre, and specially in those times, that be greuous with colde wynde and rayne, or elles let hym go forth a brode very seldome. He may take meate twyse a day, but at euentyde very lyttell, and all that tyme he may neuer folow his appetite, but must auoid fulnesse as the greattest euill that can be. He must also aboue all thinges, forbearc fyllsh, and feede vppon yong and tender flessh, such as is of lyght digestion, and nourissheth purely, which they be, ye may knowe by the phisitions teachynges. And these thinges must haue place, in the sayd two or .iii. monthes, for other thynges, whiche shall be further obserued, may be lerned more playnely in the thinges folowing. For now I wyl aduise and monish with fewe wordes, not onely them that are recouered by Guaiacum, but other as well from what so euer disease they be deliuered, if they tender theyr good helth and well fare, and desyre to be long in prosperitie, what thinges they shall folow. And here it is chiefly to be noted, howe be it all dooth now knowe it, that this one thing is it, that maketh this sickenes to be very greuous, by cause there is greate dyfficultie in dyetynge. For whan this disease is overcome, it is not one onely, that must be obserued in the order of our luyng, but many thinges and dyuerse must be reckned vpon. In so moch as what so euer thinges there be, whether they be with or agaynst al the dys-eases, which I sayd before folowed this sickenes, he that is recouered, must set them before him, endeavouryng.



deuoutlyng him selfe with all diligence to obteyne  
 them, that make with hym; and to aduoyde them  
 that be against hym. wherfore he must be alwayes  
 very carefull in his lyuynge, that all thinge may be  
 done ordynarly. Not withstanding if this medycy-  
 ne haue saued any, there is for them greate com-  
 fort, because they that are experte therof, playnely  
 thinke, that after the patientes haue ones receiued  
 their helth, and the tyme of obseruation, which fo-  
 loweth this cure be past, nothyng that is not con-  
 trary to theyr olde maner of lyuynge can put them  
 in any daunger, so that they vsed not before to lyue  
 without order vttely. for that same order shall  
 serue him, that is thus restored, as shall serue them;  
 that neuer had the sicknesses. wherfore they thinke  
 it not so moche to be regarded, what a man eateth,  
 as how moch he eateth: And therfore no kynde of  
 meate to be forborne, no choyse of meate to be had,  
 concernyng the qualyte of feedynge, nothyng to be  
 cared for, but that which is knowen to apperteyne  
 to the common conseruation of helth, and to the v-  
 niuersall auoydynge of all maladies and dysleases.  
 wherin that that Celsus teacheth, perchauce shall  
 not be the least, which is, that every man take hede,  
 least while his body is in prosperitie, the aydes and  
 succour against aduersitie be consumed and wasted.  
**H**elth is preserved, as the same Celsus sayeth,  
 by diet, by medicines by ointinges, by frictions & rub-  
 binges. by baines, by exercise, by cariage about, by  
 cleere & pleasant reasyng: which thinges howe they  
 ought to be considered fully and holle, I leaue you  
 to aske of him. Here will I byeuely to touche a fewe  
 things

thinges, and suche as appertayne to diete. This I  
 thinke they must feede pleasauntely and moderately,  
 and take suche meates and drynkes, as be of lygh-  
 test of dygestion. For as Paule sayth, The chieffest  
 popnte of education is, that the meate be suche as  
 wyl lyghtely dygest and nourysh well, not slowe in  
 digestyng, nor clammy, nor plentious in superflu-  
 ities: and the drynke to be smalle wyne, whyt, and  
 pure, and a lyttell delapde with water. And Celsus  
 saythe, Scepout meate be not fatty, clammy, nor  
 wyndy. And by his counselle ye must absteyne in  
 all such diseases from all thanner salt meates, sharp,  
 sowre, and bytter. For the same reason I thinke,  
 wherof I made mention before. And Paule saythe,  
 In eating the greatest fault is sactetie and fulnesse.  
 For all though the bealy dygest well, yet the heyne-  
 to moch replenyshe, labour fore, they swell, they  
 breake, they be stopped and fylled with wynde, and  
 plaine it is, that the worst diseases of all come of sa-  
 cietie. He thinketh this onely to be auoyded, that no  
 man fyl him selfe. And I iudge the same but not  
 only, for I wolde more ouer nothyng to be dyessed  
 deintiously, nothyng to be sawced curiously, and  
 that many dysches of dyuers kyndes be not set be-  
 fore vs, nother wpll (as these ryche men vse) syxe or  
 seven, or sometyme tenne measses at one supper to  
 be brought in. For a man wolde not beleue, howe  
 moche these thinges hurte, not onely the stomacke,  
 but also the hole digestion. And therfore I wpll re-  
 pete agayn this thing, which is spoken of the same  
 authour: Varietie of meates is greatly to be auoy-  
 ded, specially whan contrary operations and ver-  
 tues



lues be in them. For when they be so thrust in, they resist digestion, and þ same thinketh Galene, & Aulcene, & as many as be of pure iudgement in phisicke.

¶ Cato (as Tully writeth) commaundeth so moch meat and drinke to be recepued, as may refresh the strength and power of the body, and not oppesse it. Therefore by the counsell of Xenophon, we muste make for the most part a smal dyner, and that there may be a place for the supper.

¶ Plainely this disease is of that sorte, that Galenus thynketh to come of fulnesse, whiche thyng is thus to be vnderstand, not that I thinke all that liueth in surfetyng, streyght way to be cast into the frenche pockes (al though such shall not escape dyspleases, no not most greuous) but if any haue ben bered befoze with them, and than healed, eate and drinke intemperatly, he must nedes fall agayne into them. And therefore the meate that is recepued, let it nother be dyuerse nor moch, that the stomacke be not loded, and dygestyon letted. And agayne let it be (as I monyshed) easy in dygestyng. Plinie sayeth, al maner sharpe meates, al that is to moch, and all that is hastily receiued be harde in workin, and harder in sommer than in winter, and harder in age than in youth.

¶ It is wryeten in Tully. He that medleth not with exquisite meates, loded tables, and often cuppes, shall not be rombyed with dronkenness, calmes of stomacke, or dreames. But for as moch as when this cure is done, we must prouyde, howe the body, that hath hitherto benne emptyed and made leane, may be brought agayne vnto his olde state, there-

foze paraduerture those meates must be vled, that increace and fyll the body, not with noysfulle humours, but such as Celsus reherfeth in the thirde chappter of the firsse booke.

**C**linsy also saith, The bodies grow and increace with sweet and fat meates, and with dypnke: they dymynyshe and go downe with dry, leane, and colde meates and thurst. But this must be wisely vnderstand, for those thinges, which I haue often befoze monysshed. But seyng Galenus warneth vs in all thinges to take hede to the bealy. For what so euer saith he, is corrupted, in that it is a cause of rot vnto all the body, and so of diseases, I thinke it best to take those drynkes and meates, as Celsus teacheth which do both nouryshe and make the bely softe.

**B**ut if any through the dysuels prouocation fyll him selfe, and lode his stomake with meat, more thā it is able to beare, if he list to seeke help, by slepe, let hym here Clinsy, saie, To digest in slepe, it maketh more for the corpulentes than the strengthe of the body. And therefore the phisytions wolde haue the great fat wasslers to make their digestion by wal- kyng. But if he had leauer ease hym selfe by vomit, as many do counsell, and Paule specially teacheth, for through vomites many euilles oftentimes haue ben stopped, and withstande, let hym rede his doctrine, shewyng how one may lightly vompte. And if nother of these be regarded or to late proued, than paraduerture he must go to phisike, wherunto yf the spyke be compelled, I can gyue hym none other commandement, but euen the same, which I haue often



oftentymes spoken, that he commyt him selfe to a sober and lerned phisition, or to a well experte, rather than to one that is of highe exquisite lernyng, and to hym that powzeth in no medycynes, but of very constraynte, y<sup>e</sup> and those medycynes that be symple and not compownded and myngled with many thynges, and as moch as may be, mynistreth the thynges of our owne countrey growynge, and not thynges farre fet. And if such a phisition counsell you to take a laske, thā se y<sup>e</sup> remember y<sup>e</sup> whych Paule teacheth: which is, that y<sup>e</sup> do it not ofte, lest throught often prouokynge, nature forget the offyce of clensyng of the body of her owne motion.

**A**s concernynge meates, which be holsome, and which vnholosome, and how euery kinde of meates helpeth or hurteth, excepte a manne declare it to the bittermoost, it were better speake nothyng thereof: And therefore I wolde haue the authoys redde, as Celsus, which entreteth shortly of y<sup>e</sup> kindes of meates. And Paulus which handleth at large in .xliiij. chapters the natures and vertues of meates: or els Galenus whiche by hym selfe is sufficient for all, p<sup>r</sup>etermyttyng nothyng in the bookes of noucymentes. And so wolde I nowe haue made an ende of feedyng, if there had not chaunced to come to my mynde certayne thynges worthy to be noted. And first I will admonyshe you of egges. There is no meate (sayth Pliny) lyke egges that nourysheth in sykkenes, and lyeth not heuy, and that is in stede of wyne and meate bothe. And Auicene affirmeth, that yolkes of egges of a henne, of a partridge, or of a pheasante do passe all meates for them that  
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haue

haue they? bloude dimynished, or they? harte sayn-  
 ted. Alexander Aphrodisius thynkethe that it con-  
 teyneth in it selfe the qualities of all the elementes,  
 and to conclude there is in an egge a certayne shew  
 of the worlde, bothe by cause it is made of the foure  
 elemntes, and againe by cause it is gathered round  
 in s pere fascion, and hathe a lyuely power. Egges  
 fryed many do forbydde: amonge the whiche are  
 Paulus and Galenus. And dothe not allowe the  
 food of herbes. And many other do forbid the same,  
 all though Marcus Cato praiseth by assicam aboue  
 the moone. He that eateth daily his fyll of Ptilana,  
 his nutrimente Galenus thynketh can by none o-  
 ther meates be hindered. And the same thing wolde  
 I say sayth he, by beanes: if they fylled not with  
 wynd. Of the vse of milke both in meates and also  
 in medycines, Paul doth entreate very goodly. A-  
 lexander saythe, mylke is lyght in digestinge, and  
 nouryseth well. For that may lyghtly goo into  
 bloudde, that is made of bloudde, and in a maner it  
 is bloud made whyt.

¶ Of many thinges I haue shewed you a few,  
 but yet he that desireth to haue helthe, ought saythe  
 Paul, to know howe great power wyne hathe. And  
 the same saythe, if wyne create any man, he muste  
 drynke colde water. And the nexte day drynke the  
 iuyce of wormewode, and walke vpon it, he muste  
 rubbe his body and washe it, and than refrehe him  
 selfe with lptell meat. Wynes that were lately must,  
 & also wines þe to old, must be auoided, saith Ga-  
 lenus. For these heat to moch, & the other nothing at  
 al. That feding saith Paule, that kepeth a man bare  
 and



and sklander, is moche surer for the helth, than that whiche maketh one fat. But for as moche as lyttel meate gyueth nother strengthe nor stedynesse vnto the body, therfore he after addethe, sayeng: Suche meates as are of a meane nature, are the chyefte nourysshementes of all. For they ingender bloudde of a meane substance. And as such are most metest and conueniente for oure bodyes, so be they that bring forth the yll humoures most noyfull, and therfore must they alwayes be auoyded. This saythe Paull. And he teacher the more ouer, that rye bread nourisheth more than all other, and that wheaten bread is of hard digestion and windy, and that barley bread is of lyttell strength. He that wyl knowe the vttermoste of feedyng, let hym reade this Paull and Galenus, as I sayd. We in this countrey neuer vled annointynges, in Italy they haue vled them, but now they be almost leste. And Galene commendeth rubbynges of the body aboue all thynges, inculcatyng oftentymes and many thynges therof, and specially in his booke of preseruyng health. And the same doth Asclepiades highly auance, and Hipocrates also very greatly, whose sayeng this is, which was after him repeted of many. Throughe rubbyng, if it be vehement, the body is made hard if it be softe and easie, the body is made softe, if it be moche, it dymynysheth, if it be meane, it fylleth.

**I**n our dayes that high lerned man Erasmus Rotterodamus vsyng thus dayly, and specially in the mornyng at his bypysinge, thinketh thereby that he preserueth his helth, the weaknes of his body (which is very greate) not withstanding. And hath

warne me diligently, that aboue al other thinges,  
**I** and all other studentes shulde vse the same. **I**  
 folowe the counsell of my frende, and fynde ease  
 therin. Some forbyd waschynges and all maner  
 bathes, and they say, that they be vnholosome for all  
 suche as be recouered from this disease. **I** thynke  
 bicause they mollify the synowes, and lose them, and  
 therfore they wyl not that water shuld touch them,  
 and yet they do not, sauing for that, improue swea-  
 tynges. Water hurteth the synewes, though it be  
 warme sayth Alexander, not bycause it is warme,  
 but bycause it is moyst. Paule comendynge warme  
 washyng sayth thus: It taketh away werynes, it  
 shaketh downe fulnes, it heateth, it mytigateth, it  
 mollifieth, it disperseth, it prouoketh slepe, and ma-  
 keth al the body fat. And is very commodious and  
 agreable bothe to man and woman yong and old,  
 so sayth Paule. Not withstandinge the Italyans  
 now a dayes wash not but very seldome, wherof **I**  
 do not meruayle, seing in times past they vled it dai-  
 ly, as wrytyng testifieth, and also the tokens of the  
 bathes remaynyng at Rome, whiche were buyld-  
 ed lyke vnto cities.

**I**n exercises Galene teacheth that measure must  
 be kept and obserued, sayeng: Immoderatnes **I**  
 reprocure euery where. He likewise sayth, as exercise  
 befoze meate is the chifest thinge to p[re]serue helth,  
 so is all maner motion after meate most noysfull.  
 For the meate is scattered out of the bealy, befoze  
 it be digested, and therfore gadereth many grosser  
 and raw humoures in the vaines, wherof al maner  
 diseases are wont to be ingendred. Paul auyseth  
 vs,



be, so long to exercise our selfe, buttill the body be-  
 gynn to swell and waxe red, our motions strong, e-  
 quall, and easie, and the sweat seme to be myxed with  
 vapour: than first to reste, whan any of these be-  
 gynn to chaunge. They monyth also to giue rest and  
 quietnesse vnto that member, which was lately re-  
 storred to helth. And Hipocrates sayeth: The remedy  
 of the fore is rest. Wherof Alexander gathereth  
 that, that which is healed agayne must nedes haue  
 rest. For motion (sayeth he) causeth flowynge of  
 the superfluous matter, which may reyle and  
 styre by inflammation. The worst thing that can be  
 to hym that hath akyng knees, is to ryde, saythe  
 Celsus. He also thinketh it not good for them that  
 be gowty. The old men exercised them selfe also in  
 voyce, & they mought sing & also rede more clerely.  
**I** said I wold entreate of these thinges, as occa-  
 sion gaue, not moch regarding any order, but as e-  
 uery thing, worthy to be noted, shuld come to mind.  
 And therfore let no man loke for any great thyng  
 here, if there be any that wold know, I haue shew-  
 ed in what authoys what thinges he shall fynde.  
 But lo here commeth an other to mynd, he that wil  
 preserue his helth, must take hede (sayth Galene) to  
 two thynges specially, one is, that the meat be a-  
 greyng and mete for him: an other is, that there fo-  
 low good brokynge, and clensyng of those superflu-  
 yties, that are left of the meate. It is recyted by  
 Paule, that the olde men thought it was sufficient  
 to defend and preserue helth, if the burden of the be-  
 lly and bladder were daily vnloaded well and with-  
 out fault, accordyng to the portion of the meate and  
 drinke

Drinke receyued. Galene as concerning the vse of Venus, hath left nothing vntouchted, affirmynge that act to be an enemy vnto the helth of all them that are dyse of complexion, and specially of them that are also cold. For Venus sayth he, is vnhurtfull onely vnto them, that be hote and moyst, and be abundant of seede. And again he saith: They that haue theyr bodies well tempered and without fault ought not vtterly to absteine from Venus, as they that be cold and dry ought. Also Paul saith, dry copulations hurteth al men, & most of al, if cold be ioyned to dryth, so that they only, which be hote & moyst may vse it without leoperdy. As labours are profitable vnto helth, so are also copulations, if they be vsted with measure. This one thing ought all to knowe, that al they that haue had the french pockes, ought with great care, for loue of theyr synowes to auoyd carnal copulation. Paul iudgeth it wel done to exercise chyldern, that throughe the labour of body and mynde, they maye be bydeled and restrained from the violence of bodily plesure. Hypocrates copareth that act vnto the falling syckenes. Alexander Magnus was wonte to saye, that copulation and sleape were two the greattest tokens of mortalytie.

**T**he hollosomes also of the ayre must be looked vpon, which is a good poss of helth. That ayre, saith Paule, which is infected with euill vapours, puffing out pestilent blastes, or is nygh vnto a synke, or draught, or is mustye, or is kept in a vale, compassed round about with hylles, hurteth all ages. And the best ayre is mooste hollosom. For vnto a temperate body a temperat ayre is profitable sayth he, and



and a dyslempered, is for hym that hathe a contrary temperature. Sicknes is nothinge els, saith Galene, sayng a motion without nature. Than he saith: The phisitions vnderstand him to be whole all whose members be accordyng to the course of nature: and contrary wyse than to be sycke, if any part go out from his nature. It is forbidden by the doctrine of the phisitions, & no man drinke streight vpon chafinge. They say also, that al sodayn chaunges ar dangerous. This is also admitted for truth that contynuall ydelnes is most contrary to good helth. And contrary wyse: meane exercise is great ayd and succour. Galen sayth depe rest of the body is the greatest euill that can be for the p̄seruyng of & helth, as moderat labour is the greatest good. As pertainyng to sleepe whan it ought to be taken, and how moch, Paul teacheth abundantly, and also what commodities folow, whan it is well taken in time. With noone slepe ther is none that holdeth. For such as be of a sad nature, or be troubled with thought & care, the phisitions iudgeth very good to call for som maner pastymes and mirth, to fynd out by some meanes, whereby the hart may be chered, & the sadnes of mynd eased. Pensifnes saith Paul, must be dxiuen away with the sweteness of soundes.

**T**he that is in good helth (sayth Celsus) & at his own liberty, nedeth to care nother for medicines nor opntmentes. Which thing as I do allow, and wold not them that be of good likyng & helth, to be bound greatly to any maner rule of liuyng: so thynke I it nedefull for them & haue ben sycke, or haue syckely bodies, or do folow such kynd of lyuyng, that they can

can not well defend the bodyly helth, to haue a rule of luyng, to order them selfe by. For Galen mouneth, that a law and rule of luyng is in no wise superfluous. For diet sayth he, is a very medycyne.

These thinges þat I haue here wrytten, most noble Prince, I repute most profitable to this purpose, both by myne own and others experience, and also by þat teachinge of them þat were highly lerned. The which thinges I haue wrytten vnto your excellēce, not bycause ye shuld your selfe make a profe of thē, from the nede wherof, I besech our sauiour Christ to saue & kepe your magnificence, but þat they may be redy, if any of your court chaunce to haue nede of thē. And of such thinges as I haue wrytten, ye shal vse the iudgemente of Stromer, as I said before. For your other phisition Gregoꝝ Coppus, hath sene those thinges alreedy, & dyd help me in some of them, but þat was incidently, whan from him I sped me to Moguncia, for busines that I had ther. But if it had so fortunēd, that I might haue ben in your court with hym, for thā ye were away in Germany, I shuld haue intreted moze warily of al these thinges, & set forth my booke moze perfectly. But how so ever it be now, I pray your excellēce to take it well in worth. And I present it to you for a gift & token of this new yere, which I pray god may be lucky and prosperous vnto you, & as fortunat as your owne hart wyl desire, without disdain & enuy of any person. Thus I commend me vnto you, most noble, most worthy, most benigne, & excellent prelate, who almighty god long kepe in good helth & prosperitey. Amen. Wryten at Moguncia with mine own hand.

FINIS.



